

“A voice of noise from the City—A voice from the Temple—A voice of the Lord that rendereth recompence to his enemies.”—Isaiah 66, 6.

A COMPLETE REFUTATION

OF THE

FALSE NOTIONS ON THE MESSIAH,

&c. &c.

PRINTED IN A PAMPHLET AGAINST THE

CITY OF ZION.

BY JOHN COLLINS, OF BIRMINGHAM,

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FROM WHICH DAMNABLE HERESIES
THE GOOD LORD IS NOW COME TO DELIVER US.

The Word by Isaiah, 54, 17 — “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the Servants of the Lord, and their righteousness is of me, saith the Lord.”

FROM THE CITY OF ZION, THE LORD IS HERE.

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PREFACE.

TO THE READER.

THIS Book is not written with a view to please men, neither is the design of it to give offence to any man; but on the contrary, it is written with a view to remove offences out of the way of those who are sincerely seeking after Divine Truth, which alone can make a man free, as Jesus said to those who were in bondage to their own wills, and under which they opposed his doctrine—"Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin; and the servant abideth not in the house for ever, but the Son abideth ever: if the Son therefore make you free, ye shall be free indeed."

Let the Reader notice particularly the nature of the sin, or the offence that was committed by those to whom Jesus was speaking, and unto which they were the bond slaves, although they boasted of their being the descendants of Abraham, and were free. Their Religion consisted in observing the letter of the Law, to do it strictly; and when they had done it, they counted themselves pure, and in this blindness and zeal, to keep the Law of Moses according to the letter of it, they thought it their duty even to deprive a poor fellow mortal of his life, who happened to break it in some particular points. In the 8th chapter of John, you find them bringing a Woman unto Jesus, who was taken in Adultery, and they said, "Master, this Woman was taken in adultery, in the very act. Now Moses commanded such to be stoned, but what sayest thou? This they said, tempting him that they might have to accuse him." Ah, they did not think that they were guilty of a kind of Adultery that was far more offensive to God, than such as the person might have committed outwardly, for they adulterated the Law of God, which

God designed should be understood spiritually; and they, putting a wrong construction on the word, in their blind zeal, committed great cruelties. They would have thought it a greater sin to leave a Cup or a Platter without washing it, than to take a person's life. The former would have cost them great unhappiness, did they happen to omit it; but in the other they would have gloried, thinking they had done their duty; and in their blind zeal to observe the letter of the Law, they totally excluded its real meaning; and with all their shew of Obedience and Religion, they were filled with malice against Jesus, because he shewed them their errors, proving to them that the Law or Word of God, was spiritual, from which they turned away their ears, and went about to put him to Death, because he told them the truth. So they sinned against the Spirituality of the Law; and this is it, that is sin in the great and real sense, as Paul saith, "Sin is the transgression of the Law," that is, the sin to oppose, resist, and reject the true light of the Word of God, and refuse the interpretation of the word given through Zion (the Writer of this Book), for the same Jesus is here now that spoke to the Jews as recorded in the chapter.

Now you see that he would not condemn the Woman that committed the adultery, but he condemned them for their opposing of his spiritual interpretation of the Law, so far as he then gave explanation of it; and he condemned them for judging after the flesh, whereas the Law of God was Spiritual. Neither was it the will of God that any one should be put to death for the crime committed by the Woman, but they did not understand for what end the Law was given by Moses, and they refused to be taught the true and spiritual meaning of it; and they counted Jesus a Devil, because he taught the Law after its true meaning, and in part condemning their fleshly minded Religion. The Law which they alluded unto, by which they condemned the Woman, you will find in the Book of Leviticus, chap. 20, v. 10, "And the Man that committeth adultery with another Man's wife, even he that committeth adultery with his neighbour's wife, the Adulterer and the Adulteress shall surely be put to death."

Now had it been the will of God, that this Law should be observed as they observed it, Jesus would have condemned her with them; but instead of that, he told her that he did not condemn her, and told her to go and sin no more, for which he was counted a Wicked Man, and one that blasphemed the law of Moses, and would not obey it, and said, "This Man cannot be of God, for he

keepeth not the Law." Now Jesus did not explain to them at that time for what end this Law was given particularly, or how it was to be fulfilled; neither was it to be understood till the end, till Christ came in the flesh, which is now; and in him this Law, as well as all the Scripture, has its fulfilment. He it was that committed the adultery mentioned in the Law, for when God was forming Christ in the Creature—creating in the Anointed Vessel, his divine eternal life, in order to make him his Son—the Creature being ignorant of God's plan, refused to take this heavenly calling upon him, and in his ignorance, opposed God's marvellous working to bring about his purposes of Grace towards man, and he (the Creature) still held fast his former opinions, viz.—that Christ had been before, &c., and that he had atoned for sin. This was the adulterous, whorish spirit, that he clave unto, and so committed the adultery, breaking the Law that God had made, and therefore the sentence of the law was executed upon him: he died the death, and the Adulteress died also; but he died to rise again, but the Adulteress that drew him into the sin of disobedience (which Adulteress was the Devil), she died never more to rise; so it is written, "He died to destroy him that had the power of death, that is, the Devil."

So here is the Mystery of that Law, and here is the Character now among you, in whom it was fulfilled; and those that oppose this doctrine, are opposing God, and all their righteousness is counted unrighteousness, if they will not submit to the righteousness of faith, and embrace the Standard that is now set up for all in Zion, that is, where the Lord is risen again from the dead; whoso opposes him will be found to be under the same condemnation as the Jews were. So it is as we say to you, this Book is written to remove offences out of the way—to take the stumbling blocks out of your way, that you may enter into the Kingdom of God; and this is what we desire even for him in answer to whom the Book is written, whose sin is the same as that of the Jews, although they have no law to put a person to death for adultery in this land; yet they count that it is the act of Adultery (as it is called) committed by Man or Woman, is the Breaking of the Law, and they readily condemn any that would so act, as breakers of the Law of God; while like those that brought the poor woman before Jesus, they themselves are the breakers of the law in the true sense, they being influenced by the spirit of whoredom; and by this whore they bring forth false doctrines, called in the Scriptures Old Wives Fables. This all the sects at this present time are doing, while they profess to be married to

the Lord, even as the Jews said, they were Abraham's seed; but he that is joined to the Lord is one spirit, i. e. one spirit with the Lord, the same as the Lord is, and does the Lord bring forth different doctrines from the Bibles, one contradicting the other? no he is one Lord, and his name one, i. e. his word is one grand chain, linking together from begining to end, and in him is light and no darkness at all.

Christ is not divided into different sects and parties; so the whole of the sects altogether, is the Babel spoken of in the Scriptures, whose end is come, in spite of all their resistance, and it shall be thrown down, yea, it is thrown down—see Revelations, chap. 18, 21, “ And a mighty Angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that Great City Babylon, be thrown down, and shall be found no more at all: and the voice of Harpers, and of Pipers, and of Musicians, and of Trumpeters, shall be heard no more at all in thee: and no Craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a Millstone shall be heard no more at all in thee: and the light of a Candle, shall shine no more at all in thee: and the Voice of the Bridegroom and of the Bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived, and in her was found the blood of prophets and of saints, and of all that were slain upon the earth.”

So you see now plainly what this Babylon is: they have been telling the world that it was the Church of Rome that was meant in the above Scripture; but they who were so forward to cast this on others, thinking themselves without fault, behold they themselves are weighed in the balance, and are found wanting; and we say to them as Nathan said unto David, “Thou art the Man.”

This Book is not written merely to answer John Collins, but for the instruction of all: “Come ye out of Babylon, and touch not the unclean, and I will receive you; and ye shall be my sons and daughters saith the Lord Almighty.”

“BY MERCY AND TRUTH, INIQUITY IS PURGED;
MERCY AND TRUTH ARE MET TOGETHER;
RIGHTEOUSNESS AND PEACE HAVE KISSED
EACH OTHER.”—*Proverbs*, 16, vi.; *Psalms*, 85, x.

SIR,

IN reply to your Pamphlet, I may say as John the Baptist said to some in his day; he said, “Of a truth I perceive that no man can receive any thing unless it be given him from above, and if a Man will abide in the dark, he must; and this is the condemnation that light is come into the world, and Men love darkness rather than light, because their deeds are evil.” Again, “Jesus said, if ye said ye were blind, you should have no sin; but now ye say, ye see, therefore your sin remaineth.” Perhaps you will call this also declamation? well, so it is, and we shall continue to declaim against the enemy of God and Man till he is driven from the earth; for the heavens has revealed his iniquity, and the earth has risen up against him. Sir, your eyes must be anointed with fresh eye-salve, that you may see your way out of Babylon, if you have any wish to come out; but if you are contented where you are, and you are rich and increased in goods, and stand in need of nothing more than you have got, you will rather be in the dark, for he that doeth evil, hateth the light, neither cometh he to the light least his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds might be made manifest that they are wrought in God. We are very well aware of your views of the meaning of Scripture; they are like all the world, and we shall prove (although you may think it an hard saying, and your cry may be, who can hear it), that the whole world, with yourself, are wrong in your notions about Christ? you never knew who he was, nor what he was? neither do any of your Reverend Divines, no, not one of them? and this was the wisdom of God, to leave you all in the dark (for he knew that you would love the darkness more than light), till in the end he should come himself, and prove, by shewing the true light of his own word, that Man is dead to the knowledge of him, and that there are no believers in him upon the earth till now, though so great a profession of faith; therefore it is said, “that when the Comforter is come, he shall reprove the world of Sin, BECAUSE THEY BELIEVE NOT ON ME;” and again, “When the Son of Man cometh, he shall scarce find faith upon the earth;” and it is now (that the end is come), just as Jesus said it would be; and how is that say you? why, did he not say as it was in the days of Noah, even so would it be in the end of the world; but will you believe his words? no, you will not, though you pretend such love to him; but he despises

your hypocrisy, and says to you, "What hast thou to do, to declare my statutes, or take my covenant into thy mouth; seeing thou hatest instruction, and castest my words behind thy back when thou sawest a thief, then thou consentest unto him, and art partakers with the adulterers; thou givest thy mouth to evil, and thy tongue framest deceit?" This is what he says to you after all your profession, for when it comes to be proved, it is no more than a profession—for, to obey is better than sacrifice, and to hearken than the fat of rams. Now, these Rams are all you that call yourselves Ministers, who push the diseased with your horns, and thrust them away with side and with shoulder; the weak have you not strengthened, neither have ye healed that which was sick, but with force and with cruelty have ye ruled them; you fed them with your fat Sermons! ah, your hearts are as fat as grease? but now God will send upon the fat ones leanness, for ye are all swollen with pomp and pride, and ye imagine yourselves Gods; I am, say you, and there is none beside me? Who is the Lord, that I should obey him? Oh, you will say, this change don't belong to me? yes, but I will prove that it do belong to you? thou art the Man, come then to the touchstone, and we will see whether you choose the will of Jesus to obey it, or whether you obey your own will: we shall soon prove who is your master? Now Jesus said, "that as it was in the days of Noah, so it should be in the day when the Son of Man was to be revealed," Matthew 24, 37. Now let us see how it was in those days, for this is the only way to come at the truth—see Genesis, chap. 6, v. 5, "And God saw that the wickedness of Man was great in the earth, and that every imagination of the thoughts of his heart, was only evil, and that continually." Will you believe this? ah, say you, that is speaking of the wicked people that don't go to Chapel, and that don't join in prayer meetings, nor in any of our devotions: Oh, thou hypocrite? thou art the man, for thy religion (it standing in thine own self-will), is far more abominable in the sight of God, than those whom you deem wicked, and to whom you say, "Stand by thyself, I am holier than thou."

So here it is proved that you do not believe the Word of God—that your Imaginations and Thoughts of your heart (on the ways of God) are evil? no, you choose your own ways, and contradict God—and you call evil good, and good you call evil; this you do, although God hath said, "That in the end, in the day when the Son of Man should be revealed, that the whole world would be found just as it was in the days of Noah;" just as he saith in verses the 11th, 12th, and 13th, "The Earth also was corrupt before God, and the earth was filled with violence: and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon earth." Now, Sir, will you believe that this is the state of the world at this time? no, say you, this I cannot believe, when I see so many good Religious Institutions, and so many Churches and Chapels built to worship God in, and so many Good Ministers that go out preaching the Gospel: here is Tract Societies, Bible Societies, Missionary Societies—and here is Ranters and Revivalists—and here are the Old and New Connection of the Methodists—and here are now floating Chapels in all the Seaports? Oh, stop here, and reflect on the words of Jesus, for they belong to you, they were spoken for this time, "Woe unto you, ye blind guides, for ye

compass Sea and Land to make one Proselyte ; and when ye have got him, you make him two-fold more the Child of Hell than yourselves." Well, you will not, you say, believe that all flesh hath corrupted God's ways? no, say you, I cannot believe it, when I see so much good a doing, and so many preachers going about preaching to Sinners? Ah, alas! you preachers are the Greatest Sinners? here lies the mistake, for who sent you to preach? did God speak to you, or command you? no, you ran, but he sent you not? then how dare you go until you had authority from God? Here, your sins are greater than the sins of those whom you tell to repent: "O, ye hypocrites, ye are like graves that appear not, and men walk over and are not aware of you, and falling into your graves, they are buried in rottenness and dead men's bones;" but the end of all your fat flesh is come, and your violent dealing shall be exposed and done away, for God hath prepared an instrument of earth to destroy it, as saith the 13th verse, "And behold, I will destroy them with Earth." God will do this by his servant, whom he hath chosen, for the earth is the Lord's and the fulness thereof; and for this very purpose hath he fulfilled his word upon his servant, which is written in Isaiah, chap. 23, "Behold the Lord maketh the Earth empty, maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof:" this he hath done by his power in his servant, to fulfil these words, verse 23, "Then the Moon shall be astonished, and the Sun ashamed; when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his Ancients gloriously." Now this you will not believe, though Jesus told you that it should be so in the day that the Son of Man should be revealed; that as there was one man found then who found grace in the Eyes of the Lord, and God called him to be his Servant, and directed him to prepare an Ark to the saving of his House, and said unto him, "come thou and all thy House into the Ark; for thee have I seen righteous before me."

Now, although Jesus told you, "that just so it should be in the end, that one should be found right (made so by God), and all the world beside, wrong;" yet you will not believe him, but choose to follow your own vain Imaginations; you choose to believe yourself rather than him, and will not see that all flesh hath corrupted the ways of God, although there is such ocular demonstration of it, in that you are all divided in your opinions upon the Scriptures, and different sects and parties formed—one holding forth that this is the meaning of the word, and another that, and you do not agree one with the other, but oppose one the other, and are a complete Babel, that is, confusion. Is it not then fulfilled in you what is written, "Ho! all ye among the Heathen, regard and wonder marvellously; for behold, I work a work in your days, a work which ye will in no wise believe, though it be told you by the servant of the Lord;" of whom it is written in the Prophecy of Obadiah, verse the first—"We have heard a rumour from the Lord, and an Ambassador is sent among the Heathen;" but what do you say, "Arise, you say, and let us rise up against her in Battle:" this you do, and like the whorish woman, you wipe your Mouth, and say you do no harm. And now we shall proceed to answer your unwise arguments: you say in page the third of your little Pamphlet, that though there are so many different opinions on points of minor importance, yet, in the essentials

of Christianity, viz. the Fall of Man, Salvation by Jesus Christ alone, the work of the Holy Spirit, &c. &c.; there is a harmony of sentiment among you all, with the exception of some who differ from you (you say) as we do, in denying the Offices of Christ.

Pray, what do you call things of minor importance? for there is nothing in the Scriptures, no, not any thing, but is of the utmost weight and importance. The Command of God, by the Apostle, is, for the Church of Christ to be perfectly joined together in the same Mind, and in the same Judgment, that there be no divisions among them; and he tells them in Romans, 16, 17, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own Belly; and by good words and fair speeches deceive the hearts of the simple. I do not find any thing in the Scriptures that ought to be called non-essential? was the above Command given by God think you, through the Apostle? then it must be of infinite importance, and not a thing of minor importance. It is time, Sir, to have done with this jesting with the word of God? do you think that God will allow you to play with him as with a Bird? he that offends in one point, Sir, is guilty of all; the Command of God is of infinite importance, and that you will find, and here it is plain that those that broke them were excluded from the Church, and were counted impostors and deceivers, not serving Christ, but their own Bellies, and by their Cant Speeches and affected piety, drew people in to follow them and support them, they pretending to be CALLED MINISTERS, such as your Reverence. Now here is a perfect criterion by which we can clearly judge, for those that are not perfectly joined together in the same Mind, and in the same Judgment, are not the Church of Christ, for they do not keep his Commandments, and as they keep not his Commandments, it proves they do not love him; for this is the Love of God saith another Apostle, that we keep his Commandments: "And hereby do we know that we know him, if we keep his Commandments: he that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him: but whoso keepeth his Word, in him verily is the Love of God perfected:" John, first Epistle, chap. 2d, v. 3, 4, 5. Now how vain is your devotion, seeing that you make light of God's Commandments, and call them either non-essentials or things of minor importance, for Jesus said, "He that shall break the least of these Commandments, and shall teach men so, shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, shall be called great in the Kingdom of Heaven." So you filthy dreamers are reproved for your dreaming of non-essentials; and treating the Commands of God as things of minor importance; here read your sentence—Jer. 23, 32, "Behold I am against them that prophecy false dreams, saith the Lord, and do tell them and cause my People to err by their lies, and by their lightness; yet, I sent them not, nor commanded them, therefore shall they not profit this people at all." Now, as the Command of God is to us, to mark them that cause divisions and offences contrary to the Scripture, and to avoid them, so we do; and, knowing that all your systems, altogether, is the Great Whore, we avoid you as we would a nest of

Serpents, and the word of the Lord is to all that are honest and good disposed towards God among you. "Come ye out of her my people, and be not partakers of her Sins (i. e. her Doctrines, for they are Doctrines of Devils); come out of her, least ye be partakers of her plagues, for she selleth the Souls of Men by teaching them to make light of God's Commandments, and follow their own traditions." "Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their Mouth, and honoureth me with their Lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the Commandments of Men." Matthew, chap. 15, v. 7, 8, 9. Let all, therefore, that read this, beware of the Damnable Doctrines, and know that nothing that God commands, through any of his Inspired Servants, are either non-essential or of minor importance; they are all essential to the Honour of God and the happiness of Man; "And, except your Righteousness exceed the Righteousness of these Scribes and Pharisees, ye cannot enter the Kingdom of Heaven," for those blind guides will not enter themselves, and those that would enter in, they hinder.

Now, Sir, we pass on to notice what you call the essentials of Religion, in which you say you all agree; which are, you say, "the Fall of Man, Salvation by Jesus Christ alone, and the Work of the Holy Spirit":—First, the Fall of Man? this, you say, is an essential; we suppose you mean that it is essential to understand it aright? well, we agree with you here, but are you all agreed upon this subject? if so, your ideas are truly monstrous. Come, we will go to one of your Great Commentators, whose explanations are so much admired, and whose knowledge has furnished the heads of so many with matter to go about preaching with; and I think, when we have examined this Great Man's notions of how the Fall took place as he says, you will readily admit the truth of that Prophecy recorded in the sacred Scriptures, viz.—"Menstrous Women shall bring forth Monsters;" 2d Book of Esdras, chap. 5, v. 8.—Now, Sir, this great Writer that we have in view, is admired by all the Methodists; and his writings have made many Lay Clergymen in your sect, and in many other sects; and now we will shew you what a Monster this unclean Woman (this Commentator) has brought forth: in the very onset of his attempt to explain the sacred volume, he has told the world that the Serpent by which Eve was deceived, was a beautiful Ape, who was so fawning and engaging, that Eve became enamoured with the animal; and a correspondence took place between the Woman and the Animal, and Cain was the production. O! Women of England, where are your feelings, or where is your spirit to suffer such a monstrous production as this to go forth to the world, which leaves a stain upon the female sex that is beyond all description; appalling to the feelings of delicacy? O! why so pusillanimous, to sit down contented with such degradation? why not commit such a Monster to the flames, or smother it in its Birth! Talk of Impostors? O, good God, speedily rid the world of such impostors, nor let not those witches live. Well, this is one of the essentials of religion upon which you are well agreed? then I will say with Jacob, "O, my soul, come not thou unto their secret, and unto their assembly; mine honour be thou not united, for they make their Christ, by whom

they say they are instructed, the Minister of Sin, and in their self-will they murder the Man of Life, the Spirit of God :” “ So the company of Priests murder in the way by consent as Troops of Robbers wait for a Man ; they commit lewdness.” See Hosea, chap. 6, v. 9.—In such explanations appears plainly the cunning craftiness of the subtle Serpent, who lies in ambush in such mens’ hearts, lying in wait to deceive the simple and trap the unwary ; Ah, is it not rightly said, “ They hatch cockatrice eggs : they weave the spider’s web : they that eat of their eggs perish ; and when it is crushed, it breaketh out into a viper : but Dan is now a Serpent by the way, an adder or arrow-snake in the path, that biteth their horses heels, so that their riders shall fall backwards.” Gen. 49, 17.—“ For he has leaped from Bashan ; he is a Lion’s Whelp :” Deuteronomy, chap. 33, v. 22. And now, Sir, expound this, and then you will know something of the Fall of Man, for all Scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, “ That the Man of God may be perfect, thoroughly furnished unto all good works.” 2d of Timothy. chap. 3, v. 17.

What knowest thou, O man, about the Fall of Man, or who among you, is acquainted with it ? where wast thou when God laid the foundations of the Earth, declare, if thou hast understanding ? who hath layed the measures thereof, if thou knowest ? or who hath stretched the line upon it ? Whereupon are the foundations thereof fastened ? or who hath laid the corner stone thereof ? When the Morning Stars sang together, and all the Sons of God shouted for joy ? hast thou commanded the morning since thy days, and caused the day spring to know his place, that it might take hold of the ends of the Earth that the wicked might be shaken out of it. Answer these questions, and then you will know something about the Fall of Man, and Salvation by Jesus Christ alone : but, of the Fall of Man, or of the Resurrection power of God, you know nothing ; neither was the mystery of it ever known to any man until now. You and all others have read the Bible as a history of past events, whereas, in reality, they are prophecies of the future ; “ Therefore, all that you have learnt, you must now unlearn, and so must all your wise Commentators and Preachers, if they will know wisdom ;” for God never intended that you should understand the Bible ; the way of wisdom hath been hidden from the eyes of all living, yea, it has been kept close from the fowls of the air : therefore, all the Orations from the Pulpit about the Fall of Man, are vain and delusive, for none of the past generations of those beings called men, ever knew the secret Councils of God, nor the meaning of his word ; but he has let them bring forth all their opinions and display all their powers, and discover all their pride, in their pretensions to knowledge ; and now he is come Himself in Spirit in a cloud, to turn the wise men backward, and make their knowledge foolish ; and he now looks through the cloud, troubling the Host of the House of Servants ; and their chariot-wheels shall drag heavily, and wisdom shall take them off, till all the people shall pass over and see their enemies dead upon the shore.

Now, Sir, as we are to be occupied on the subject of the Fall, we shall first ask you a question, “ Pray, where was the Garden of Eden situated, and where was Adam created ?” for, in order to understand

the Scriptures, and to prove their authenticity to the world, you should know these things. Travellers have searched, and none have been able to find out the place where the Garden was situated; and historians have given their conjectures upon it—one says he thinks it must be here, and another there, but all is conjecture—just like the Writings of the learned (so called) upon the meaning of Scripture altogether; all is a confused mass of conjecture, a chaos. Your greatest Commentators give their opinion, and sometimes they favour us with the opinions of Bishop such a one, and of the great Mr. such a one, who lived a long time ago, and of some of the modern wise men: here we have their opinions in plenty, and merely so—and what is it all, but as we say, a chaos? who can rely upon the conjecture or the may be, of another, or the assertion of another, without just grounds or authority; and this is all that appears in your Writers upon the Scriptures universally, and in your Preachers also—conjectures, may be's, probabilities, and very likely's—and so we may truly say when we examine all the works of man in their vain attempts to open the mysteries of the Sacred Writings. The Earth (Man) is without form, and void, and darkness is upon the face of the deep; their minds are not formed into certainty, but all is uncertainty with them; they have no existence, they are but a dark chaos, and void of the true knowledge of God's Word or Ways—whose wisdom is unsearchable, and his ways past finding out: and here we shall give you another proof of the truth of these words, in exhibiting another small specimen of the wisdom of one of the Learned Commentators on the above subject—he says, “that in the 32d degree of north latitude Man was created, and here God planted the Garden of Eden;” and he adds, “the spot was not only extremely delightful in itself, but adapted for the spread of Mankind from thence into the rest of the world.” From the wood of which Noah built his Ark, one is tempted to think that it was formed in this country not long after the flood: we find the bulk of mankind in the Plain of Shinar, and building the Tower of Babylon, which could be scarcely 150 miles to the north-west of Eden.” See the Introduction to Brown's Self-interpreting Bible (so called). Indeed, he may well say he was tempted to think these things, for he was evidently under the power of the Prince of Lies and of Darkness, to make such assertions. Was he present at the Creation of Man that he should know? or where did he collect these lies from, but from his own presumptuous heart? or how will he go about to prove that man was created there, or that Noah made his Ark out of the wood of Eden. The Scripture tells us that God planted a Garden eastward in Eden, and there he put the man whom he had created; but God does not say where he created man. Alas, Alas, if he had said that the bulk of mankind were now building a Babel Tower—that is, confusion—he would have said the truth, and this both the Rev. Mr. Brown, and his Colleague, the Rev. Mr. Raffles, and all such presumptuous writers, are doing, by sending forth such absurdities to impose upon the minds of the unwary; but, as they bear so sacred a title as the Reverend, they must be heard, which title they have taken upon them by the same authority that they have said such things: “But let the wicked forsake their ways (these pretenders to knowledge), and the unrighteous forsake their vain,

foolish, and unrighteous thoughts; and let them now turn to the Lord, who is Light, and he will have mercy upon them; and to our God, for he will abundantly pardon." Let them now learn the new Song—i. e. let them learn the truth of the Scriptures—let them forsake the letter of the word, which is the outer Court, wherein is death—for the letter killeth, but the spirit giveth life; and let them see that all things in nature, in the outward world, are correspondences to heavenly and divine things; and the account given in Genesis of the Creation of the World, and of Man, and of the Fall of Man, were designed to set forth God's new Creation in the end, when he should create man in his image and likeness; therefore, it is written, "THE PEOPLE THAT SHALL BE CREATED, shall praise the Lord."

And now for the sake of those that love true Wisdom, and that wish to leave the beggarly elements of human wisdom and tradition, and desire to enter, with Jesus the forerunner, within the veil of the word, where he is entered into the most holy place, even into heaven itself. For their sakes, we will here shew the beginning of the Creation of God—of which, what is written in Genesis, was a Prophecy; and that this Creation begins in one man—and also his Fall, and his Restoration: and this is clearly set forth in the Prophecy of Ezekiel, chap. 28, see verse 11—"Moreover, the word of the Lord came unto me, saying, Son of Man, take up a lamentation upon the King of Tyrus (N.B. Tyrus signifies a breaking with a flail, or siege, or binding, or a singing, or a rock), and say unto him, thus saith the Lord God, thou sealest up the sum full of Wisdom, and perfect in beauty; THOU HAST BEEN IN EDEN, THE GARDEN OF GOD (here is the true Adam, of whom the Adam you read of in Genesis, was the figure; as Paul saith, see Romans, 5, 14); every Stone was thy covering, the Sardius, Topaz, and the Diamond, and the Beryl, the Onyx, and the Jasper, the Sapphire, the Emerald, and the Carbuncle, and Gold; the workmanship of thy Tabrets and of thy Pipes was prepared in thee IN THE DAY THOU WAST CREATED. Thou art the Anointed Cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God."—See Paul's 2d Epistle to Cor. 12, 4—"I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or out of the body, I cannot tell; God knoweth); such an one caught up to the third heaven. And I knew such an one; how that he was caught up into Paradise, and heard unspeakable words, which is not lawful for a man to utter." See again, Matthew 17; which has immediate connection with the above, and was designed to set it forth, but could not be understood until the time came for its fulfilment.

And after six days (which means at the end of the six thousand years of the old world of sin—this is the fulness of its meaning—though the circumstance recorded took place, but it was intended to set forth the new Creation in the end). And after six days, he taketh Peter, James, and John—which three signified the new created man in whom the triune power was to be established, which power and qualities are expressed in the signification of the three names: First—Peter, signifies a stone or rock, shewing that in this man should be laid, Christ, the wisdom of God, and the power of God, on which the whole Church should be built in the latter day—the Philadelphian and

Millennium Church—as it is written, “Behold, I lay in Zion for a foundation, a Stone, a precious Corner Stone, a sure foundation;” to which Jesus alluded, when he said to Peter, “Thou art Peter, and upon this Rock I build my Church, and the Gates of Hell shall not prevail against it.”—Secondly: James—which signifies a Supplanter or a Maintainer—to shew, that by this Man, as an instrument in God’s hand, he would supplant the powers of darkness (the Devil), whereby the way should be made clear and plain for the establishing of his pure Church on the Earth, which shall be without spot or wrinkle, or any such thing, without any defilement of human Wisdom, or Man’s invention; and that he should be the instrument of maintaining the honour and glory of God, because he should have power given him of God to Magnify the Law or Word of God, and make it honourable, by shewing forth the truth thereof, which men, by their own wisdom, could not do; no, it was not lawful for Man, in a state of darkness, to utter divine things that could only be seen by the new Man; it was not lawful (i. e. it was not according to the Decree or Recorded Word of God), that any Man standing in the life of the old Adam, the Devil, should be able to utter, or make known the Mysteries of the Kingdom of Heaven.—Thirdly: John—which signifies the Gift, Grace, or Mercy of God, sent—shewing that this person should possess this Gift; and these three are one; and the same is the King of Tyrus in the above passage, or the Son of Man—the Trinity (Peter, James, and John). Then it goes on to say, “He bringeth them up unto an high Mountain,” (thou wast upon the Holy Mountains of God, i. e. Paradise); and here Jesus was transfigured before them, which transfiguration was a type of the new Creation, or translation through which he should go who is the substance of Peter, James, and John—his face did shine as the Sun, and his raiment as white as the light—signifying the rising of the Sun of Righteousness in the character in the end, who should be clothed with the Sun—i. e. the light of the Word.

“And behold, there appeared unto them, Moses and Elias, talking with Jesus (a further view of the Trinity that should be manifested in the Earth, i. e. in Man); then Peter answered, and said unto Jesus, Lord, it is good for us to be here; let us make three Tabernacles, one for thee, one for Moses, and one for Elias. Then a bright Cloud overshadowed the three—which was a figure of the Cloud of Glory, or the true light of the word, the Holy Ghost, that should come on him in the end that was the substance of the three—and a voice out of the Cloud, saying, this is my beloved Son, hear ye him—i. e. Jesus, the true God, and Eternal Life, the Word, the Saviour, is now come in the Son of Man—Peter, James, and John—hear ye him, see that ye refuse not him that speaketh from heaven; and when they heard the voice they were sore afraid, and fell on their face; and Jesus came and touched them, and said, arise, be not afraid, and when they lift up their eyes, they saw no Man save Jesus only.” The three disciples falling down on their faces, on hearing the sudden voice of God, represented the sudden shock that should be felt by him in whom the fulfilment of this Vision should take place in the end, when that should be fulfilled in him which is written in the Prophets—“The Lord whom ye seek shall suddenly come to his Temple, even the Mes-

senger of the Covenant whom ye delight in ; behold, he shall come, saith the Lord, but who may abide the day of his coming, for he is like a refiner's fire, and like fuller's soap ; and he shall purify the Sons of Levi, and purge them as gold is purged, and refine them as silver is refined, that they may offer unto the Lord an offering in righteousness." The same is set forth in Daniel, chap. 10. He was beside the great River Hiddekel, which signifies a sharp voice : see verse the 9th, " And when I heard the voice of his words, then was I in a deep sleep on my face, and my face towards the ground." This represents the state in which the Character would be found when visited by the power of God, in a deep sleep, dead to the knowledge of God, yet hearing the alarming voice of God, but could not rise out of the sleep till touched by the hand of the Resurrection Power ; " And behold, an hand touched me, and set me upon my knees and upon the palms of my hands ; and he said unto me, O, Daniel, a Man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent : and when he had spoken this word unto me, I stood trembling : Then said he unto me, fear not Daniel, for, from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard ; and I am come for thy words." So the disciples, they could not rise from off their faces till Jesus touched them, and when they lifted up their eyes, they saw no Man save Jesus only : this represents the Son of Man, the Anointed passing from death to life. Seeing no Man but Jesus only, signifies that he lives in his life only, knowing nothing but the Word of Life, having put off the Mortal Clothing and put on the Immortal. " And as they came down from the Mountain, Jesus charged them saying, Tell the Vision to no Man, till the Son of Man be risen again from the Dead ;" which means, this Vision shall not be understood till he come in whom it shall be fulfilled, who should be transfigured, or translated out of the earthly life into the heavenly, having on my Image (Jesus), which is the Resurrection from the dead, or Conformity to the likeness of Jesus. See Romans, chap. the 8th, " Whom he did foreknow, them he also did predestinate to be conformed to the Image of his Son, that he (whom God did predestinate) should be the first-born among many brethren." " Lord, what is Man that thou art mindful of him ? or the Son of Man that thou visitest him, or, that thou sendest forth thy Spirit to create life in him, and to renew his face." See Psalms, 104, 30 : " And that thou should put the Glory upon him that shall endure for ever, and should swear unto him that thou wilt not give it to another. Lord, what is he that thou so Crownest him, and setteth him over the works of thy hands."

Enough is here said for the honest and sincere mind that has no by ends in view, and who seeks not its own glory, but the glory of God, and the exaltation of his hitherto mysterious truth, to discern that the word spoken of Adam, as recorded in Genesis, viz.—" Let us make Man in our Image," was the seed cast into the womb of providence to bring forth its fruit in the due season. But, saying that the Man was created in God's Image when the word was spoken, you might as well expect the Husbandman's Seed to produce the full corn in the ear, the first hour that it is sown in the ground ? No, no, what God then said

and caused to be recorded, stood in the womb, till now in the end, the fruit appears; therefore, what is written in Genesis of the Creation of Man, was a Prophecy of things to come, and not a history of things done, though it is placed in that form. Then, if this is true, and the writer well knows the truth of it, how contemptible appears all the Wisdom of Men? are not the wise men turned backward, and their knowledge made foolish. It may well be said, "The Moon shall be astonished, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his Ancients Gloriously." O, ye wise, where are all your Learned Speeches about the Creation of Man and the Fall of Man, and all the beautiful language you have brought forth, with which you have flattered and deceived the multitude, and have pretended to wisdom and knowledge, when there was none in you? and with force and with cruelty, ye have ruled over the People, and made them think that you had a Divine Commission, when you had nothing but the Bag of Deceitful Weights? Ah, you did not know that God's Wisdom was behind, to detect your hypocrisy; and now he will spread dung upon your faces, and make you contemptible in the eyes of all those that have looked upon you as Gods. "Woe unto you rich men (those that have assumed to be wise), weep and howl for the misery that shall come upon you; your riches are corrupt and your Garments are moth-eaten; ye have lived in pleasure and been wanton; ye have nourished your hearts as in a day of slaughter; ye have loved to go about in long Robes, and loved greetings in the Markets and the Chief Rooms at feasts, and the Chief Seats in the Synagogues, and to be called Rabbi, Rabbi; and, for a pretence, ye have made long prayers: but what was your object? to devour the House of the Widow? Ye Serpents, ye generation of Vipers, how can ye escape the damnation of Hell. Because, even because ye have seduced my People; saying, peace, and there was no peace: and one built up a wall, and another daubed it with untempered mortar: Say unto them that daubed it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the Daubing wherewith ye have daubed it. Thus will I accomplish my wrath upon the Wall, and upon them that daubed it with untempered Mortar; and will say unto you, The Wall is no more, neither they that daubed it." Ezekiel, chap. 13.

Thus is the hand of the Lord now upon the Prophets that see vanity, and divine lies; he frustrateth the tokens of liars, and maketh diviners mad. This he will do by his Servant as he hath said, "For the Lord hath redeemed Jacob, and glorified himself in Israel. Sing, O ye Heavens, for the Lord hath done it; shout ye lower parts of the Earth; break forth into singing ye mountains, O forest, and every Tree therein." Isaiah 44, v. 23.

The Creation of God in the Creature, i. e. in Man; the Creation of the word of life in Man, is the creating of Man in the Image of God, male and female: that as Man and Woman temporally unite, and beget their likeness, producing offsprings, so the Wisdom of God, and the power of God. These two in the Creature, are the father and mother, the Divine Adam and Eve, that are now on the Earth, to produce

a Spiritual Offspring, a Royal Priesthood, an Holy Nation, a peculiar People, that they should shew forth the praises of God, that brings them out of darkness unto God's marvellous light. Therefore, saith the word (Isaiah 51), "Hearken unto me, ye that follow after righteousness, ye that seek God; look to the Rock whence ye are hewn, and to the hole of the Pit whence ye are digged. Look unto Abraham your father, and to Sarah that bear you: for I called him alone (N.B. I called him, i. e. the Man and Woman in one), I called him alone, and blessed, and increased him"—that is Zion, or Adam, male and female, Abraham and Sarah in one: see the next verse, "For the Lord will comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the Garden of the Lord," (N.B. The word Eden signifies my pleasure and delight in her, that is, in Zion, as the following words declare), "Joy and gladness shall be found therein, thanksgiving, and the voice of melody:" and this is the Garden which is meant when the word saith in Genesis, 2d and 9th, "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the Garden, and the Tree of knowledge of good and evil." So in Zion stands the Tree of Life, and the knowledge of what is evil in the sight of God, and of what is good, for the Creature is the ground or the earth; therefore it is written, "Truth shall spring out of the earth, and righteousness shall look down from Heaven: for as the Earth bringeth forth her bud, and as the Garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring up before all Nations. Isaiah 61, 11: read also of Zion in the next chapter.

Here the truth of the Creation of Man is made plain before you; not according as men have thought, but as God's Wisdom hath planned and done it. Here you see Adam, that was in the Garden of God, and was upon the Holy Mountain of God, and walked up and down in the midst of the Stones of Fire. Ezekiel 28, 14: which stones of fire signifies the divine life, the nature and quality of which is expressed by the qualities of the different precious stones mentioned in verse 13. But the reason why the twelve stones mentioned in Revelations 21, is not mentioned here, is because this passage in Ezekiel, before-mentioned, shows how the Creature was before the fall, i. e. not perfect, though innocent, having in him that that was to come to perfection in him, which could not be till after he awaked out of the deep sleep, or arose from death. These Stones, we say, are designed to set forth the nature and quality of the divine life which, for your instruction, we will here set down what is meant by the Twelve Stones, as given by the Spirit of God through an Inspired Character:—The first is the Jasper, which denotes the creating word of light, multiplying itself to a seven-fold degree of light, that swallows up the seven darknesses or nights, which were divided from the light. Secondly, out of the womb of everlasting light, is brought forth the love expressed by the Jacinth Stone, multiplying and manifesting itself as burning Gold, sending forth a ruby lustre (in a ruby is a cure for the Plague), which vanquishes, and by its tincture expels the venom of the anger and wrath. The third is the Chrysolite Diamond—signifies the princely wisdom sparkling forth

in all variety of powers and operations, putting to the blush and shame whatever is of folly and lightness, thereby extinguishing and getting the victory. This stone is of a black colour until purified by fire, when it becomes white and sparkling. The fourth is the Sapphire, which signifies truth springing from its native originality, which never could be tainted or adulterated, but dispels all misunderstandings and uncertainties; its colour is Ethereal Blue, with golden sparkles. The fifth is the Emerald (a green), or the Flowering Spring of an everlasting Righteousness, eating out the curse of the unrighteous properties in degenerated nature, and opening the fountain of all endless treasures. The sixth is the Topaz—the colour of fine gold, and bears the Motto of Peace; all mild and kind, it will admit of no jars, or rendings, or whatever shall make disquietings or warrings. This is that virtual stone that makes up all breaches and heals all wounds. The seventh is the Amethyst, a purple colour—signifies impartiality of justice and judgment that cannot be biassed or corrupted, judging all causes (i. e. in divine things), and weighing all matters in the balance of equity, and stands against all oppression, fraud, and cruelty. The eighth is the Beryl, the meek and even temperature, all mild and kind, whereby the harshness, fierceness, and frowardness, is overcome. Ninth, the Sardius—signifies the high magnetical faith that attracts the virtue and essence from the first Author and Original of it, by which incredulity, fears, and doubtings are expelled. The tenth is the Chrysophrasus—signifies invincible fortitude and strength, which so overrules all contradictory and opposing powers, that nothing remains to let or prevent what Almightyness does intend. The eleventh—the Sardonyx—signifies triumph, joy, and delight, flowing from that fountain that is pleasure for evermore, which swallows up all sighings and sorrows. The twelfth—Chalcedony—signifies the Crown of Victory, Dominion, and Glory, as the Top Stone or greatest of Wonders, returning all in praise to the Great Founder of all the Glory.

Say, then, is not this a new created being? Yes, this is the Adam and Eve who have power to go forth, and do what was commanded. Genesis, chap. the 1st, verse 28, “And God blessed them; and God said unto them, be fruitful, multiply, and replenish the earth (i. e. Man) and subdue it; and have Dominion over the Fish of the Sea”—i. e. over the world, the flesh, and the devil. For proof of this assertion, see Jonah, chap. 2—“And Jonah prayed unto the Lord out of the Fish’s Belly”—which Fish means Hell—see verse the 2d, “I cried by reason of mine affliction unto the Lord, and he heard me: Out of the Belly of Hell cried I, and thou heardest my voice. So the Lord spake unto the Fish, and the Fish vomited out Jonah upon the dry land.” Further, see Isaiah, chap. 26, v. 20, 21—and chap. 27, v. 1. Here the Spirit is speaking of what should be done in the end, and fully proves that the Fish is what Men call the Devil, or the Evil Spirit that rules in the world of evil, called the Sea: read the passage, “Come, my People, enter thou into thy chambers, and shut thy doors about thee, and hide thyself as it were for a little moment, until the indignation be overpassed: for behold, the Lord cometh out of his place to punish the Inhabitants of the Earth for their Iniquity: the Earth also shall disclose her Blood, and shall no more cover her slain.” Then

begins the next chapter—"In that day the Lord, with his great and sore and strong sword, shall punish Leviathan (is not this the fish, but see the words following), the piercing Serpent, even Leviathan the crooked Serpent, and shall slay the Dragon that is in the sea." This, then, is the Fish of the Sea over which Adam and Eve, the united twain (Zion), were to have dominion, which the second verse sheweth—"In that day sing ye unto her a Vinyard of Red Wine, I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." This was the blessing that was immediately to follow in the Creature (i. e. in Zion), when the Fish, the crooked and piercing Serpent, was destroyed in him or her, which you please, for Zion is called both; and the Creature was the sea of evil, like all others, and in him this fish did play, till by the power of God he was slain in him by the sword of the Lord; but now the new Heavens and the new Earth being created in Zion, there is no more Sea, according to Rev. chap 21, v. 1—"And I saw a new Heaven and a new Earth: for the first Heaven and the first Earth were passed away, AND THERE WAS NO MORE SEA." Further, they were to have dominion over the Fowl of the Air; and Jesus, in his explanation of the Parable of the Sower—Matt. 13, 19, tells you plainly that the Fowls of the Air is the Devil, or the Wicked; see his words, "When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the Wicked (the Fowls of the Air), and catcheth away that which was sown in his heart: this is he which receiveth seed by the wayside." They were also to have dominion over the Cattle, and over every creeping thing that creepeth upon the ground: by cattle in Scripture is signified both evil and good, but here it signifies the evil or bestial life—the old Man which should be destroyed by the Word and Spirit of God: see Psalms—"He gave up their Cattle also to Hail, and their Flocks to hot Thunderbolts: he cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil Angels:" and this was why Solomon, at the Dedication of the Temple, offered up such a Great Number of Cattle, to shew that in the end, when the Spiritual Solomon, the Man of rest, came, that then Satan's power, the power of the Beast, his mark and name, all the evil offsprings of the Satanic Power in the heart of Man, should be slain: these are the Cattle over which Adam and Eve were to have the dominion. The numerous herds of false doctrines brought forth by the different Sectarians of Babylon, who are the creeping things that creepeth upon the ground (i. e. they creep on in their own wisdom, giving their own opinions upon the word of God, having not the Spirit); these are they that go upon all fours, i. e. they are not upright. Man is composed of the four elements, to wit—Earth, Water, Fire, and Air, and as he is without so is he within: the natural mind is earthly—they are of the earth, therefore speak they of the earth; he is full of airy dreams and notions about God, and Heaven and Hell, and Angels, &c. &c. that have no foundation in the Scriptures; he is full of fire (sparks of their own kindling), by which he persecutes the Spirit of Wisdom and Recreation, and sets up a Religion of his own in opposition to God's Wisdom, being filled with anger, wrath, and malice against the true light of God's word, which they cast out of their mouths against the

Woman (Rev. 12) to cause her to be carried away if they could, as with a flood of waters. Here are the creeping things that creep on all fours; this is the Serpent that goeth on his belly, which are abomination unto the Lord: the true Israel feedeth not on these nor toucheth them. See Leviticus, chap. 11, v. 41—"Every creeping thing that creepeth upon the earth shall be an abomination, it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever multiplieth feet among all creeping things that creep upon the earth, them ye shall not eat, for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." See again, chap. 20, v. 24—"I am the Lord your God, who have separated you FROM OTHER PEOPLE. Ye shall therefore put difference between clean Beasts and unclean, and between unclean Fowls and clean: and ye shall not make your souls abominable by Beast or by Fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean."

Another passage in the Prophet Habakkuk, 1, 12, shall clearly prove that these creeping things are Men who stand in the Religion of the World, creeping on the ground, i. e. they have no wings of faith to fly up in the air of the light and knowledge of the mysteries of the Kingdom of Heaven; but they feed upon husks, the outward letter of the word, and are filled up with false notions on the Scriptures, which has made a great Babel of different doctrines, which is iniquity in the sight of God, and which he will now destroy. See Habakkuk 2, 13—"Thou art of purer eyes than to behold evil, and canst not look on Iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the Wicked devoureth the Man that is more righteous than he; and maketh Men as Fishes of the Sea, as the creeping things that have no Ruler over them: they take up all of them with the angle, they catch them in their Net and gather them in their Drag; therefore they rejoice and are glad. Therefore they sacrifice unto their Net, and burn Incense unto their Drag, because by them their portion is fat and their meat plenteous." These are the Fishes of the Sea, the Beasts, Creeping Things, and the Fowls of the Air, over whom Adam and Eve, and all their children, are to have dominion; and these stand in all the self-called Sectarians of this night of darkness, Who have a form of Godliness, but deny the power thereof; from such the true Israel must turn away. 2d Epistle to Timothy, chap. 3, v. 5, and following. For this sort are they who CREEP INTO HOUSES (N.B. Here are the creeping things), and lead captive silly women (i. e. foolish people, void of wisdom, and are led away with their false doctrines), laden with sins, led away with divers lusts (i. e. with divers doctrines, and lusting after fame and praise of Men), they are ever learning, and never able to come to the knowledge of the truth, but love to abide in their own natural opinions to keep up their sects, that they might be still called Rabbi, Rabbi.—Now, as James and Jambres withstood Moses, so do these Men resist the truth that is now come by the Anointed Servant of God, in whom the sub-

stance of Moses appears. This they do because their hearts are set upon their covetousness, both spiritual and temporal; and they, with all their pretensions to faith, are corrupt and reprobate concerning the true faith; but they shall proceed no further, for their folly shall be manifested unto all men as the folly was of James and Jambres. Now here, it plainly appears in whom stands those Characters that resisted Moses, and though our poor Opponent (Mr. Collins), in his poor little Pamphlet applies it to us, yet behold, we have brought it upon himself and his Colleagues, and have not left the twisting serpent a hole whereat he may escape? No, there is now no darkness nor shadow of death where these Workers of Iniquity can now hide themselves. Mr. Collins would not have discovered his want of Wisdom so much if he had not made mention of James and Jambres, for he knows not who they are; there is no account of them, only what Paul says in the Epistle to Timothy: it is supposed that they were the Magicians that opposed Moses when before Pharaoh, but none of the wise men can tell us to a certainty whether they were their names or not? Ah, there is a Mystery in this of James and Jambres, which none of your Magicians can solve, although by their enchantments they may for a little while deceive many; but the Rod of Moses, which is the Word of God, through Zion, will surely swallow down all their Rods, and the Deception practised by those false Magicians be laid open before all Men.

We have now shewn you the truth respecting the Creation of Man, as foretold through Ezekiel to be done in due time, which has now taken place in this Character, called there the King of Tyrus, the Anointed Cherub, who is the Adam (of whom Adam that you read of in Genesis was the figure), that was created in the Divine Image, or, if you please, had the Divine Nature created in him, which God promised should be created in Man, or that Men should be made partakers of, as saith the Apostle Peter, 2d Epistle, 1, 4—"Whereby are given unto us exceeding great and precious promises, that by them we might be made partakers of the Divine Nature." This, then, was the life that was created in Adam, i. e. the first Man—in and by whom God begins his new Creation, from which life he fell: and now we will shew you his Fall, and how it was foretold in the Scriptures: see Ezekiel, chap. 28, v. 13—"Thou hast been in Eden, the Garden of God." Then go to the 15th and following verses, and you will read of his Fall, and of his being cast out of the Garden of God. According to Genesis, chap. 3, v. 24—And he drove out the Man for disobedience. Read Ezekiel as above—"Thou wast perfect in thy ways from the day that thou wast created; till iniquity was found in thee. By the multitude of thy Merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the Mountain (or Garden) of God: and I will destroy thee, O Covering Cherub, from the midst of the Stones of Fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy Wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before Kings, that they may behold thee. Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall

devour thee, and I will bring thee to ashes upon the earth in the sight of all them who behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more," i. e. as he then stood; and the same thing is set forth in what follows of the chapter, v. 21, 22, 23—"Son of Man, set thy face against Zidon, and prophecy against it, and say, Thus saith the Lord God, behold I am against thee, O Zidon (the same is Zion), and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in HER. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord." Here was the Fall of Adam, and here was the Curse that he had to endure as the Wages of Sin, i. e. death, and his fall came by hearkening to the voice of his Wife, as it is written in Genesis—"Because thou hast hearkened to the voice of thy Wife, cursed is the ground for thy sake: Thorns also, and Thistles shall it bring forth unto thee, and by the sweat of thy face shalt thou get thy bread, until thou return to the Dust, for out of it thou wast taken; Dust thou art, and unto Dust shalt thou return." Now, in order for you to understand this, you must cast away all that you have ever heard or thought, for you have not had one right thought about Adam and Eve, or the Creation, or the Fall; all the truth of these subjects has been kept hid from all; no one could know them, for they had not taken place, only they were foretold in Genesis; they were prophesied of. And will you now any longer think that when Adam was created, that his Wife was created in him, and that he was cast into a Deep Sleep, and that God took one of his Ribs and made a Woman of it, and brought her to the Man; and then that there was a Serpent in the Garden, and the Serpent spoke to the Woman, and got her to eat of the fruit of a certain Tree of which they were forbid to eat, and that she gave it to her Husband, and he eat with her; and so the Fall came, and they were driven out of Paradise, &c.

Is it possible that men were, and are still so imposed upon as to believe that such things really took place? Yes, all professed Christians have learned these things from their childhood, and it has grown up with them. This is what they are taught from their infancy, and though they have arrived to such a degree of Wisdom, still they believe that it was even so as the letter saith, and are as firmly rivetted in the belief as Children are in the story of Little Red Riding Hood, told them by their Nurses; but Men are but Children of a larger growth, and their Bishops, Priests, and Parsons have rocked them all to sleep in this belief, and they look no further: but now you are called to put away those childish notions, and awake out of sleep and become Men, that ye be no longer children tossed about with every wind of doctrine, after the Cunning Craftiness of Men's device, by which they lay in wait to deceive, and be transformed in the renewing of your minds, that you may know what is that good and acceptable and perfect will of God. God does not blame any because of their darkness, but winketh at the times of ignorance, for all have been in ignorance as it respects Divine Wisdom; and even the heir, while

he was a child, differed nothing from a Servant, though (in the decree of God) Lord of all, but was under tutors and governors until the time appointed by the father shut up unto the faith that hereafter should be revealed, which is now revealed, and in which he stands, and is ready to divide the inheritance with his Brethren, for so runs the will of the father, that all might be partakers; that ye might be made Heirs of God, and Joint Heirs with their Elder Brother.

But, to return to our subject of the Fall. We ask you this question, namely—Was not Eve made for Adam's helpmate? O yes, you say, this I believe, for God said, it is not good that the Man should be alone, I will make an helpmate for him? Well, and pray why did she not prove an helpmate for him, why did she not answer the end for which she was made? Would it not have been better for him, as you view the subject, that he never had a Woman, than to have one to bring him into misery? Why did she not prove to be that that God said he would make her? Ah, here you are at your wit's ends; you cannot answer? Why should Adam be cursed for hearkening to the voice of his Wife, when God had made her for an helpmate? If she was made for his helpmate, he ought to have hearkened to her voice, and have found her to be that for which she was made? How will you get out of this? why, say you, the Serpent tempted her? Aye, the Serpent spoke to her with Man's voice you say, and made her eat the apple? Pray, who told you that it was an apple? Why, all our Ministers say it was an apple? And pray who told them; I do not know, only they say so? Oh! only they say so? It is not so in the Bible; no, I never read it so? Then judge for yourselves henceforth, and be no longer a child to receive such childish tales; "Purge out the old leaven, saith the word, that ye may be a new lump."

We have already shewed you that the Scriptures stand for the end, and to have their fulfilment in one person, and in him all things that stand in the Bible have their fulfilment. This is God's plan, a way that never entered into the human thought we admit, though Paul tells you that so it should be in God's time: see Ephesians, chap. 1, 10—"That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in Heaven and which are in Earth; even in him." And when was the fulness of times, or what does the Spirit mean by the fulness of times? We answer, it is now, and not before this time. This is the day that old time ends, i. e. Satan's reign—and new time begins, i. e. Christ's reign. This is the fulness of times, and he that is now in Zion is that Angel mentioned in Revelations, chap. 10, 5, 6, 7—"And the Angel which I saw stand upon the sea and upon the earth lifted up his hand to Heaven, and sware by him that liveth for ever and ever, that there should be time no longer; but in the days of the Seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared unto his Servants the Prophets."

But until this time, men have been in bondage under the elements of the world, i. e. being under the teaching of men walking in the mere light of human nature, walking in their own Councils, their own Wisdom on the word of God, not thinking that there was any

mystery in it ; therefore they have handled it as a History, instead of a Prophecy that foretold what should happen or come to pass in future time. Let no one think that the many strange things that are recorded in the Bible, ever took place literally as things are stated ; no, they never did ? Was the King of Babylon, think you, driven from men to eat grass as an ox for seven years, till his nails became like eagles claws, and his hair like birds feathers ? or did Samson, think you, take the Gates of a City upon his shoulder, and carry them up to an High Mountain ; and many other things that might be mentioned ? No, no, they were prophecies given in that manner to the Prophets, the mystery of which could not be solved till the fulness of the time come when God should send forth his Son made of a Woman—made under the law to redeem them that were under the law, that you might receive the adoption of Sons ; and in this Character all things were to be gathered together, in him the truth of all was to be fulfilled—gathered together in one, even in him ; therefore, he it is alone that understands them : but here you will be ready to answer, did not God send his Son made of a Woman ? Was not that he that came among the Jews ? No, it was not, nor was the fulness of time then : understand what God means by a Woman, and drop your old thoughts, if you will have the light of life. God seeth not as Man, nor are his thoughts as Man's thoughts, nor his ways as Man's. God calleth all men Women, in that they are all in weakness, they have not in them the strength and power of God : you often find such expressions as these, “ Rise up ye Women that are at ease, ye careless daughters ; as for my people, Women rule over them, and children are their oppressors.” Therefore he calleth all men Women, but one out of those in the end, the fulness of time, he chooseth to visit, because his time is come to finish transgression and make an end of sin ; and, to bring in everlasting righteousness, he chooseth to visit one Man, one of these Women, and to destroy the weakness, and overshadow him with his Cloud of Glory, his Spirit of strength, light, and holiness, changing the person from a vessel of dishonour to a vessel of honour, making the person his bride, taking the person into marriage union with himself, and this union produces the pure word of truth, the child of innocence, and truth and love ; and this is the Woman that is saved in child-bearing, and this is the Son of God made of a woman ; so Zion is the Woman and the Son of God, whether you believe or not, and thousands and tens of thousands will call her blessed ; for this is Zion that saith, “ My soul doth greatly magnify the Lord, and my spirit hath rejoiced in God my Saviour, for he hath regarded the low estate of his hand-maiden : for behold, all generations shall call me blessed. For he that is mighty hath done to me great things, and holy is his name, and his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts ; he hath put down the mighty from their seats, and exalted them of low degree ; he hath filled the hungry with good things, and the rich he hath sent empty away ; he hath helped his servant Israel (or Zion) in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever.” [N. B. Mary's words were pro-

phetic of the end.] Again, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, till the light thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Then Zion is the Son of God made of a woman, made under the law, i. e. according to the decree of God, to wit—"The Seed of the Woman shall bruise the head of the Serpent." This is the law under which he is made, sent now to redeem those that are under the Law of Sin, that they might receive the adoption of Sons; "As by one Man's disobedience many were made sinners, so by the obedience of one (one Man) many shall be made righteous." Now this was never understood, for both these stand in one person; he that by the working of the evil power becomes disobedient, the same, after enduring the Curse pronounced on him, becomes obedient. We will explain it to you.

The time is now come for God to fulfil all his promises to Man, viz. to create Man anew, to create him in his likeness and image, to give him a new Heart and a right Spirit, and to dwell in Man, and to walk in Man, that Man might be his Holy Temple, and that Man might be filled with the Glory of God; that Sin, Sorrow, and Pain might be taken away from Man, and that on this earth he might enjoy his God; and that God might take his rest with his Creature, that God and Man might dwell together in unity and love for evermore. This is now what God is doing for Man, this is the new Created State? Well, in order to begin this work, God chooseth one Man to begin with, who is made of the dust of the ground like all others, that is to say, he was buried in the grave of darkness totally ignorant of God, and blinded with the dust of this world's vanity; and into this person God breathes the breath of his divine life, by which he becomes a living soul; he has the Spirit of God, which is life breathed into his heart, and this life is the word of God, and the word was God, and to this alludes what is written in the first chapter of John's Gospel—"IN THE BEGINNING was the word, and the word was with God, and the word was God:" yet the Creature was insensible as to the nature of it, and insensible to what God was calling him unto, he being in himself but a dark chaos; "So the light shined in the darkness, but the darkness comprehended it not;" and this was clearly set forth in the figure—see Genesis 1, 27, "So God created Man in his own image, in the image of God created he him; male and female CREATED HE THEM." Here you perceive the Man is said to be male and female, when as yet there was but one person visible; this was the figure and prophecy of the above; shewing how the Creature should be in the end, he upon whom the ends of the world should come, for whose admonition and instruction the Scriptures were written; 1st of Corinthians, 10, 11—"Now all these things happened unto them for types; and they were written for our admonition, upon whom the ends of the world are come." You perceive in the figure, the Man did not know that he was male and female, he knew nothing of it, so the substance of the figure did not know that God, the divine word of life, was in him, the seed that was to give life to all; and this is he of whom it is written, "Who is blind, but my servant, or deaf as my Messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing

many things, but he perceiveth not ; opening the ears, and he heareth not :” yet the word immediately adds, “ The Lord is well pleased for his righteousness sake ; he shall magnify the law and make it honourable.” Isa. 42, 19, 20, 21. This was the work that God was calling him unto ; to raise him up to life, to make him an instrument in God’s hand, to magnify the word of God, and to make it honourable (for the Scriptures are made honourable when the truth of them appears in the fulfilment of them) ; yet, so blinded was the Creature by the dust of his former understanding—i. e. the way he understood the Scriptures—that he could not imagine that in him was to be fulfilled the Scriptures of truth, he thinking that they were fulfilled in Jesus when he came among the Jews ; and although he found divine light created within him, such as man never had before to see into divine things, as the word above saith—seeing many things, yet perceiveth not the main thing, viz.—that God was calling him to be his servant according to Isaiah 42—“ Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him.” See verse the 6th—“ I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles ; to open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord, that is my name ; and my glory will I not give to another.” Again, Isaiah 45—“ Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ; and I will loose the loins of Kings, to open before him the two leaved gates ; and the gates shall not be shut ; I will go before thee, and make the crooked places straight,” &c. : read both these chapters. Again, read Isaiah 61—“ The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings to the meek ; he hath sent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint to them that MOURN IN ZION, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness ; that they might be trees of righteousness, the planting of the Lord, that he might be glorified”—i. e. that he might be glorified in his Saints, which was to take place at his coming, or at his appearing—as Paul saith, 2d of Thess. 1, 10—“ When he shall come to be glorified in his Saints, and to be admired by all that believe ;” which shews that the 61st of Isaiah had not its fulfilment when Jesus came among the Jews, though Mr. Collins brings it against us in his Pamphlet, quoting the passage out of Luke the 4th, where Jesus takes up the book and reads the part out of the Prophet, in the Synagogue, saying (when he had done), “ This day is this Scripture fulfilled in your ears.” We admit that he said so, and, in a sense, it was then fulfilled in part, but Jesus spoke the language of Him in whom he should come in the end ; for if any one will read the chapter through, he must discern that it was not fulfilled in his day, at that time, and this is what all must discern if they will understand the Scriptures aright, viz.—that they all stand to be fulfilled in the end, for what fulfilment of the chapter has any one

seen—read the chapter with attention, and you will soon discover that it never was fulfilled—but is fulfilled now in the writer of this—the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek—he hath sent me to bind up the broken hearted, &c. &c.

And this was that work to which God was calling his Creature, but he was blind and deaf to his call, he being made of the dust of the earth like all others, and thought these things were fulfilled in Jesus before, whereas they never were, but must be fulfilled in Himself: so the thought that they were before fulfilled, was the dust that blinded his eyes (and this is it that blinds the eyes of all now, that they cannot see the true light of the word of God), and in this one point he offended, and therefore was guilty of all; this was the iniquity that was found in him—he refused to put on Christ, he hearkened to the voice of his wife, that Harlot to whom he had ever been married, and which hath deceived all men—that is, their own understanding, their own wisdom—and this is called the Bondwoman, the old Serpent, the Devil, and Satan—called so because it is an adversary to God's wisdom. This was Adam's wife that gave him the forbidden fruit, and this act of disobedience shews all men to be Sinners—shews all to be blind and ignorant of God, for all would have done the same had they been visited in the same way, because all men are dead to the knowledge of the ways of God, in how he meant to bring in his new Creation, and deliver Man from the power of the Spirit of darkness and bondage, the Devil or Satan, the author of all evil: so by one Man's disobedience, in that he refused to become what God would have him become, that is, his Son: this he ignorantly refused through the deceptive flatterings of the Bondwoman; and herein is fulfilled the 7th chapter of Proverbs, which read for your further instruction on this point: and this is she that was to be cast out when Isaac was born—"Cast out the Bondwoman and her Son, for the Son of the Bondwoman shall not be Heir with the Son of the free." This Harlot hath brought forth many Children---witness all the doctrines of the different sects—these are her children: "But now the barren hath born seven, and she that has had many children is waxed feeble." See Song of Hannan, 1st of Kings, 2d chapter. Here is the truth of the fall of Adam, the head of the new creation; and because he hearkened to this Whore, that has corrupted all the earth with her fornications, the curse must be executed upon him, for he had eaten of the tree of the knowledge of good and, and must surely die. "Cursed is the ground for thy sake: Thorns also, and Thistles, shall it bring forth unto thee, and in the sweat of thy face shalt thou get thy bread, till thou return to the Dust: for out of it thou wast taken, Dust thou art, and unto Dust thou shalt return." And in himself he felt this curse, and was crowned with thorns, of which the Crown of Thorns that Jesus had put on his head, was the type; that was external, and was the figure of this which was spiritual and mental; it was the curse for disobedience, which curse was due to all, but was laid on one, and this produced his agony and bloody sweat; and being in an agony, he prayed more earnestly, and he sweat as if it were great drops of blood falling to the ground—he being cast as profane out of the Mountain of God, out of the Garden of Eden, i. e. out

of that pleasure and delight of Holiness that he had, with the sins of all laid to his account and charged upon him, enduring the wrath of God ; and this was the hard labour to which he was condemned, till all his blood was sweated out of him, i. e. his evil life—for without shedding of blood there was no remission ; and by this labour and sweat he had to earn his bread, i. e. the bread of life, which, through this great tribulation, he must obtain both for himself and all his children. Thus he had to work and struggle through death, i. e. the death or condemnation that sin brought upon him, till he returned to the dust, i. e. till he became obedient, till he died unto sin—as Paul saith, “ Though he were a Son, yet learned he obedience by the things which he suffered ; for it became him, for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the captain of their salvation perfect through sufferings.” Hebrews 2, 10. And being made perfect, he became the author (or beginner) of eternal salvation unto all them that obey him, called of God an High Priest, after the order of Melchizedek, that is, after the order of Holiness, Righteousness, and Peace.

So now this hard labour being done, he no longer sweats, but rests from his labour—“ Blessed are the dead that die in the Lord ; yea, saith the Spirit, that they may rest from their labour and their works follow them”—that is, the good work is seen upon them, which is expressed in the following Prophecy (Ezekiel, chap. 44, 15, 16, 17, 18), “ But the priests the Levites, the sons of Zadok (the Sons of the just), that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God : They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. And it shall come to pass, that when they enter in at the gates of the Inner Court, they shall be clothed in linen garments ; and no wool shall come upon them while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins, (and why breeches ? because that the nakedness, the shame, or sin, is evermore hid from view) ; THEY SHALL NOT GIRD WITH SWEAT”—that is, the curse is taken away. So, by enduring the Curse (the death) till sin was destroyed by being faithful unto death, the Crown of Righteousness is obtained ; and thus, by the obedience of one shall many be made righteous, because by this death Satan is destroyed, and by this Resurrection from the Dead, the word which justifies all that believe, is come—as it is written, “ Christ died for our Sins, and was raised again for our Justification.” So here you see how Adam, in his first creation, was made a living soul, but now a quickening spirit, being “ The Son of God with power, according to the Spirit of Holiness, by the Resurrection from the Dead.”

So here it appears clear why the Prophet was ordered to take up a lamentation for the King of Tyrus, or Adam, or the Anointed, or the Elect ; it was because of the sufferings he had to endure, which sufferings the name Tyrus signifies—the meaning of it being a breaking with a flail, a siege, or binding---to which the words of the Prophet Habakkuk, in verse the 11th, 12th, and 13th, point directly, and in which it is

fulfilled---“The sun and the moon stood still in their habitation ; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land (meaning King) in indignation, thou didst **THRESH** the Heathens in thine anger. Thou wentest forth for the Salvation of thy People, even for Salvation with thine Anointed ; thou woundedst the head out of the house of the wicked, by discovering the foundation thereof unto the neck : Selah.” Read the whole of this chapter : see first and second verses, “O Lord, I have heard thy speech, and was afraid : O Lord, revive thy work in the midst of the years, make known ; in wrath remember mercy.” Woe to the ³¹⁴Bloody City (or, as the Hebrew reads it, the city of bloods, which means the place or city of evil and good, as blood means life), she is full of lies and robbery : the prey departeth not. This was the charge brought against the Lord’s Servant, and justly too, for in him stood all the evil in the whole world, therefore the woe must come upon him, to cut off the evil power from him, and redeem him from Death, Hell, and Sin, and bring life and immortality to light for all that believe. See the Prophet Jeremiah, chap. 48, v. 46, 47---“Woe be unto thee, O Moab ! the people of Chemosh perisheth : for thy Sons are taken Captives, and thy Daughters Captives. Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab.” Let this chapter be read through, and the meek will discover the truth of it ; they will see that upon the subject of it, namely---Moab must all the threatenings therein be fulfilled---and, strange to tell, this Moab is the Elect Servant of God, for every name that is named, is his : see Psalms 108, 9---Moab is my wash-pot ; that is to say, Moab is the vessel that contains the water of regeneration, the word of God that shall sprinkle or wash many nations ; therefore search the Scriptures, for there is not a woe written therein but what came upon him, nor a curse, nor judgment, but what is fulfilled upon him. The word Moab signifies of the Father : then it must be the Son---see Isaiah, chap 29, and Isaiah 53, 4, “Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; by whose stripes we are healed.”

Now, before we go any further, we ask John Collins if he is healed of the plague of sin, for it is plain from the above words, that this was to be the language of all true believers---“by his stripes we are healed ;” and Paul saith, Hebrews 10, 2, “Because that the worshippers, once purged, should have had no more conscience of sins.” Now, if he has at all a guilty conscience, how can he be cleansed ? how is he purged ? how is he healed ? by the stripes of Christ ? He is deceiving his ownself, for he knows he is not cleansed from sin ; and there is another that knows it, who will reprove him, and will let him know that he (J. Collins,) counts the blood of the Covenant wherewith the Son of God is sanctified, an unholy thing, and that he does despite to the Spirit of Grace, by opposing the Kingdom of God ; he is under the law, offering the Blood of Bulls and Goats, which can never take away sins, by which we mean the Wisdom or Preaching of Men destitute of the knowledge of God : they are the Bulls and Goats, whose blood

cannot cleanse the conscience from sin—whose preaching or whose wisdom which they profess to have on the word of God, cannot cleanse from sin. They are called Bulls and Goats in Scripture, because they persecute the Spirit of God, by denying the Spirit of Wisdom and Revelation, and holding their traditions: and now the Son of God complains of these Bulls thus—Psalm 22, “They opened their mouths against me like a ravening and roaring lion; many bulls have compassed me, strong bulls of Bashan have beset me round; but their horns shall be broken, their spears shall turn upon themselves.” See Psalm 68, 30—“Rebuke the company of spearmen, the multitude of the bulls, with the calves (or words) of the people, till every one submit himself with pieces of silver; scatter thou the people that delight in war,” (i. e. that fighteth against the right ways of the Lord, till they know that the following verse is now fulfilled viz.—“Princess shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.” Now let the professed wise tell us the meaning of these last words if they can, but this they cannot; but they shall know that there is a Prophet in Israel—and wisdom’s children will understand, Egypt signifies anguish or tribulation, and Ethiopia signifies blackness; both these are one, and are fulfilled in the Anointed Servant of God Zion or Jerusalem—Prophecy of Obadiah, “Saviours (the Princes) shall come upon Mount Zion to judge the Mount of Esau”—who endured the anguish and tribulation there mentioned—the fury of the Lord, the dregs of the cup of trembling, for the sins of the people, who were blacked with the blackness, sadness, despair, and woe, that was occasioned by sin; “I am black, but comely, O ye daughters of Jerusalem, as the tents of Redar, as the curtains of Solomon.” Song of Solomon, 1, 5. This is Ethiopia that hath stretched out her hand unto God, to receive gifts for men; therefore you need not send out your Missionaries to Africa, to convert the blacks as you have done (from that passage of Scripture, thinking that was the meaning thereof), you had better be converted yourselves, and repent that you know not God; and you grope like blind men to find the wall, but cannot, because your eye offends you, and your whole body is full of darkness; and think not that the Lord will eat the blood of Bulls, or the flesh of Goats; offer unto the Lord thanksgiving for his mercy, in that he is now come to turn you from your evil ways.

We have now, in a general way, sufficiently proved the falsehood of Mr. Collins’s notions of the Scriptures of Truth, and that not only himself, but that all his learned brethren are ignorant of the Bible, and that no man hitherto has known the truth of it. The Prophets (we mean all that were inspired to give forth the word of the Lord), even they knew not the meaning of their visitations, “For the prophecy of old came not according to the will of man, but holy men wrote as they were moved by the Holy Ghost;” AND THAT NOT UNTO THEMSELVES, BUT UNTO US THEY DID minister the things which are now reported unto you, by them who have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things the Angels desired to look into, yea! Angels desired to look into the Mystery of Christ’s coming, as he is now come, but none of the ministering spirits in the Prophets gave the understanding of it to any; they desired to look

into it but could not know it; and though all the Prophets have spoken of it, yet the mystery of it was never known? No, they ministered to us, that is, to Zion (that is the us); the united Twain; it was written for our admonition, on whom the ends of the world are come, "That the Man of God might be perfect, thoroughly furnished unto all good works."

We shall now notice those parts of Scripture which Mr. Collins has brought against us, for our asserting that Christ never came, until now, to fulfil the Scriptures—and this truth of ours is plainly proved throughout this writing already, according to the truth of the scriptures, though indeed, it is contrary to what man ever thought, for God spoke of things that were not, as though they were, all through the Scriptures, even by the Apostles, and all that ever spoke by the spirit of God ever since, though our Opponent tells us that it is a favourite passage of ours (Romans 4, 17); yes, we admit it, truth is a favourite with us, and we abhor the lie. Mr. Collins says that the above passage, viz. "God calleth things that are not, as though they were," can only be applied to prophetic or figurative passages? Well, in the chapter, Paul is prophesying of the end, although it is set forth in the way it is; for Paul was speaking of Abraham, the Father of many Nations or the Father of a great Multitude, who is the father of all God's people, for you are told in verse 17, that what God said to Abraham (as recorded in Genesis, 17, 5, viz. "I have made thee a Father of many Nations"), was not fulfilled in him; but God calleth those things that are not, 'as though they were,' signifying that it was not Abraham of that time that God meant, although he spoke to him; but Abraham was a type of the faith of God's Elect, a type of the faith that should be in God's Elect Servant in the end, and it is of him the spirit of God is speaking all through the chapter; and this is he with whom the Covenant of Grace (the new Covenant) is made, according to Genesis, chap. 17—read the whole—"And I will make my Covenant between me and thee, and will multiply thee exceedingly; and Abraham fell on his face, and God talked with him, saying, as for me, behold my covenant is with thee, and thou shalt be a father of many Nations. Neither shall thy name any more, be called Abram, but Abraham shall thy name be, for a father of many nations have I made thee; and I will make thee exceeding fruitful, and I will make Nations of thee; and Kings shall come out of thee;" that is, the kingly power shall be in thee, and the word of power shall come forth from thee, by which men shall be made to reign over the evil power, and to trample it under their feet. "Out of Zion (Abraham) shall come forth the Deliverer that shall turn away ungodliness from Jacob, and so all Israel shall be saved, for this is my covenant with them." [N.B. WHEN I SHALL TAKE AWAY THEIR SINS—Romans, 11, 26, 27.] Here the Apostle quotes a passage out of Isaiah, which evidently points to the latter day, viz. the days of Abraham: see Isa. 59, 20, "And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord; and as for me, this is my Covenant with them, saith the Lord. My spirit that is upon thee (that is, upon Zion—the same is Abraham), and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, even for ever."

Now we ask, who or what is this Redeemer, but the word of God that goeth forth from Zion? This is the Deliverer, the Redeemer, and whosoever rejects this word, rejects the Deliverer; so that it is plain that the Redeemer is the word of life, now given through or by the Lord's anointed—Zion; for if Jesus had been your Redeemer, as he came among the Jews, why are you not redeemed, why are not your sins taken away? for this is God's Covenant, viz. "to take away sins from men, and make them free from sin—to make them Saints:" for proof of this read Revelations, chap. 22, "And he that addeth or taketh away from what God hath said, has no part in the Book of life."

Now, let not Mr. Collins talk about Abraham, as he does in the fourth page of his pamphlet, for he knows not Abraham. Think not to say within yourselves we have Abraham to our father; Abraham knows nothing of you, ye are children of falsehood—a seed of evil doers—the Sons of the Sorceress and of the Whore, against whom do ye sport yourselves and make ye a wide mouth. The righteous have died, and ye lay it not to heart, and you know not that he is taken away from evil: he shall enter into peace. They shall rest in their beds—each one walking in his uprightness, i. e. in the true light of God's word, and under the influence of his Spirit.

Our opponent says, in the same page, that he denies any part of the passage (Matthew 16) to be a prophecy; and it rests with us to prove that it is the case. I have as much reason (he says) to assert that the whole is a prophecy—and that Jesus and Peter never had that conversation yet—but that it is yet to take place, as you have to say that that part only is prophetic.

Well, if he had said that the whole of the chapter was a prophecy, he would have said the truth—for indeed it is so; for what Jesus said in the 4th verse of it, was said for the present wicked and adulterous generation—the professed religious tribes. They will not believe that the Spirit of Truth is come, unless they see signs and wonders; but as they have mocked God, God will now mock them; and there shall be no sign given them but the sign of Jonah; and they have got that in themselves, and that is unbelief. There were many signs set to the Jews when Jesus was among them, and for all that they would not believe; and now God will give this evil generation no signs but the truth of his word; and it is evident that these words were a prophecy to stand for this time; and the professors of religion of this day, though they pretend to spirituality, are as blind to the true meaning of the word of God as the disciples were to the words of Jesus, when he told them to beware of the leaven of the Pharisees and Sadduces. They thought that it was because they took no bread with them, but he reproved them, shewing that they misunderstood his words; that it was not bread he meant, but their doctrines; and it was the false doctrines of the Pharisees and Sadducees of this time that he meant in particular. See verses 6, 7, 8, and following. Now come to verses 15 and following, and we will prove it a prophecy. "Jesus said unto them, whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God." And Jesus answered, Blessed art thou Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my father which is in heaven.

And I say unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Now, N.B. the next words—Then charged he his disciples that they should TELL NO MAN THAT HE WAS JESUS THE CHRIST. Now, for what reason think ye did Jesus give his disciples this charge? Was it because he was afraid of the Jews? Oh no, it was not? It was because he was not that character. Neither knew they who he was, and they ought to have obeyed his commandment, for now all their thoughts of him will be found wrong, as well as the thoughts of all men, though what they said under the direction of the Spirit was right. What, say you—The thoughts of the Apostles wrong? O yes; and we will prove them wrong, and that they did not know the truth of the Scriptures; and if they were wrong in their judgment, what can be expected from those who God never sent to preach; but they ran of their own wills.

See Matthew 2, 16. When Herod slew the children, the Evangelist says in the next verse, "Then was fulfilled that which was spoken by the prophet Jeremy, saying, a voice was heard in Rama, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Now let any one read Jeremiah, chap 31, from verse 15, and see if that was any fulfilment of it. And let them enquire what is meant by Rama, where the voice was heard; and take every thing together that is mentioned in the Prophet, and they will plainly see that it was no fulfilment at all. Nor had the Evangelist (as he is styled by the people of these days) any knowledge of the Prophet's words; neither was he an Evangelist; if he was he would have understood the prophecy. For it stood for the end, like all the rest of the Scriptures, to have its fulfilment in Rama, or Rachel, or Ephraim, or Zion the Lord's Anointed. To him gave all the prophets witness, for in the dispensation of the fulness of times all things were to be gathered together in one, even in Christ.

Rama signifies high or cast way. Rachel signifies a sheep, and this is the Sheep that was lost, that was ever hid from the understanding of all men. But we shall not enter upon the particulars of this at the present, but shall leave it for those who profess to be MINISTERS to explain it if they can, while we attend to what concerns our present object, viz. to shew that the conversation between Jesus and Peter was a prophecy of what was to take place in the end; just as much as the 27th verse was a prophecy where Jesus said, for the Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Now Peter was a type of him in whom the Spirit of Truth should come in the end; ask yourself this question—had Peter the Keys of Heaven given to him, and if he had, pray what were the Keys of Heaven? do you think there are doors in heaven, that you are to open with keys literally? or was the Church built upon Peter? O! foolish people, how have you gone chattering about, desiring to be teachers of the law, knowing not what you say, nor whereof you affirm. Peter is he in whom Christ is now come, and the Spirit of Truth; in him is the Rock, the stone on which

the true Church shall now be built. "Behold I lay IN ZION for a foundation a stone (then Zion is the Peter), a tried stone, a precious corner stone, a sure foundation; on this rock will I build my Church, and the Gates of Hell shall not prevail against it." And what are the Gates of Hell—first, we must shew you what Hell itself is, and then we shall soon find the gates that lead to it. The whole world is one hell of darkness, sin, misery, and woe; and in them the Devil reigns, influencing them to live in malice, envy, wrath, strife, murder, and every evil work; and consequently guilt and horror, dread and dismay, fill the breasts of the actors; though they would fain deny that they are the subjects of it. But if you want to get at the very bottom of hell, you must go in at the gates; and those that do go in at the gates are soon made two-fold more the child of hell than they were before. Here is first the Calvinist gate; they tell you that God hath from all eternity set apart myriads of the human race to be everlastingly and eternally damned. Believe this doctrine and it will soon bring you to the lowest hell. How many has it sent to mad-houses, because they could not believe that they were in the decree of God to be saved, according to their doctrine; and others who have not been sent to Bedlam are more mad than any there—for they are so mad as to assert that even infants are burning in hell fire, that have never done any harm, and will be burning body and soul to all eternity—because God did not choose them to Salvation. Say, if this is not one of the gates of hell? Yes, it is, and such are all the doctrines of the different sects. They are the gates that lead to darkness; they keep the minds of men in bondage, and lead them to despair in the mercy of God; representing God as a being that it is impossible to please; and therefore they bind heavy burdens on men's shoulders, setting some to fast often from their necessary food for the support of their boides, or to eat only such and such kinds of meats, or to wear certain kind of dress on their persons; or to cut their flesh by getting circumcised—to wear their beards—and they set them to pray so many times a day—and to be dipped or baptized in water—and to keep Sabbath days wherein they must not cook their food, or hardly will they allow themselves to eat; and when they have arrived to their degrees of bodily exercise in these things, these tasks set them by their taskmasters, then they imagine they have arrived to holiness, and are so puffed up with pride that they think themselves righteous, and despise others.

Now this is the religion of the world: "Broad is the gate that leadeth unto death, and many there be that go in thereat." These are the gates of hell which shall not prevail against the Church of God, that is now building upon the foundation laid in Zion, who is Peter, who has the keys of the kingdom of Heaven, that is, power to open the mysteries of the Bible, that have ever been closed from the eyes of all. See the word of truth in Isaiah 22, 20, "And it shall come to pass in that day that I will call my servant Eliakim (means the resurrection of God, or God ariseth), the son of Hilkiah (this name signifies the Lord's Gentleness), and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father unto the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his

shoulder ; so he shall open and none shall shut, and he shall shut and none shall open." This then is Peter in the fulness, the creature in whom God ariseth, or in whom God, the Word of Faith, the Spirit of Truth, is risen, with the keys of wisdom, to open the kingdom of God here on earth, that all believers may stand no longer in the outer court, but may enter in through the gates into the city.

Ask if Peter had these keys, and you will find that he had not, nor had any that have taken upon them to be his successors ; which the Popes of Rome have done, and every little Pope (we mean all that take upon them to go preaching without God's authority), in these days do the same, according to their degree, all pretending to have the Holy Ghost, as Mr. Collins does ; see his pamphlet, page 9. He says, " the Holy Spirit dwells in the hearts of all the servants of God (he means all his brethren), and reveals to them the things of Christ ; and then he quotes a passage out of Timothy, 2d Epistle, 1, 14, applying it to himself and those of his fraternity, " That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." But how do the Holy Ghost dwell in him ? Is the Holy Ghost a liar ? or do the Holy Ghost prostitute the recorded word to a wrong meaning ? He shall know that the words he hath quoted do not belong to him, nor to any that stand with him ; but he is a thief and a robber to apply that to himself that belongs to another. How did he get the Holy Ghost ? Was it by the Bishop laying his hands on his head when he was confirmed, or will he produce one that ever did receive the Holy Ghost in the performance of that ceremony, called confirmation ? For Timothy got it by the laying on of hands of the Presbytery ; he got it by prophecy ; see 1st Timothy, chap. 4, ver. 14, " Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the Presbytery. Now let Mr. Collins, and all that with him handle the word of God deceitfully, applying those things to themselves that belong to particular characters, who are chosen of God for certain offices ;—let them see what a heinous offence they are committing against God, who saith, " I hate robbery for burnt-offerings ;" and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers ;" and all are false swearers that give a wrong meaning to the Scriptures, and handle the word of God deceitfully, as it is evident John Collins doth. Pray, is he Timothy, or the successor of Timothy ? or does he know what the Presbytery signifies, or the laying on of their hands ? No, he does not ; but the meaning of it will be seen if you look to the prophecy of Obadiah, end of the chapter : " and Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's ;" and these Saviours are the Trinity which stand in Zion. Here the hand of the Lord resteth, here the word of God is fulfilled. This is the true Timothy, on whom the Presbytery has laid the hand. " Let thy hand be upon the Man of thy right hand—upon the Son of Man whom thou madest strong for thyself."

And now Mr. Collins may see that we have made the exhortation of Paul to Timothy a prophecy, which it is. The name Timothy, signifies the Honour of God, or Honouring God ; and he was a type of the character in whom the word of God should be honoured by the fulfilment

of it in him, and the word of God in Zion ; shall both bind and loose, according to the words of Jesus, “ Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven ; and whosoever sins ye retain shall be retained ; and whosoever sins ye remit shall be remitted unto them.” This is the power that stands in Peter, i. e. Zion, who has the decrees for men and devils, viz. to bind the one and loose the other. This we declare, however mortifying it may be to our opponents to hear the sound, and thousands will prove the truth of it in themselves to their everlasting happiness, who, if the question is asked them when they read this word, whom say you that I am ? they will answer, thou art the Christ, the Son of the living God. This will be the answer of all those who have now a Peter’s faith, to launch with Jesus into the deep of God’s word, to find out those mysteries so long concealed ; and they will give honour and glory to God for that they now have found the pearl that was hid in the field.

We wish Mr. Collins and all to see, that it was the Spirit of Christ that spoke by all the Prophets in all ages ; it was he that made his appearance to Abraham at the tent door—it was he that appeared to Lot—it was he that appeared in human form many times, as recorded in the Scriptures—and it was he that appeared among the Jews in human form when they crucified him. We say he had then the form, God appeared in the form at that time, but not in human nature then no more than they had human nature that appeared unto Abraham or to Lot, or that appeared to Joshua (Book of Joshua, 5, 14), as Captain of the Lord’s Host ; but now in the end he appears in human nature, and to set this forth, he so often appeared in the human form aforetime, so Peter’s answer to him was true in that sense ; yet he charged his Disciples not to tell any one that he was Jesus the Christ, but they understood not his words—therefore they did not obey his command, but ignorantly set him forth as he in whom the Scriptures were fulfilled ; whereas he was the form and likeness of the way in which he should appear in the end—of which mystery they, like all others, were ignorant. And here we will shew you another specimen of the want of knowledge in the Apostles, as a proof of our assertion, viz. that even the Apostles were ignorant of the way of the Lord’s coming in the end : see Matthew 4, 12. He is giving the history of Jesus, and says, “ Now when Jesus had heard that John was cast into prison, he departed into Galilee ; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim ; that it might be fulfilled which was spoken by Isaiah the Prophet, saying, the land of Zabulon, and the land of Nephthalim, by way of the sea, beyond Jordan, Galilee of the Gentiles. The people that sat in darkness saw great light, and to them which sat in the region of the shadow of death, light is sprung up.” Now read Isaiah, chap. 9, v. 1, 2, and discern how wrong Matthew is in his judgment—he did not discern either the time, the season, or the way God intended to fulfil the prophecy. No, as Jesus said to his Disciples, when they asked him, saying, “ Lord, wilt thou at this time restore the kingdom to Israel ?” He answered, “ It is not for you to know the times and seasons which the father hath put in his own power ; but ye shall re-

ceive power after the Holy Ghost is come upon you." And now is this power given, and the time and season is made known by the father, and also the way the above is fulfilled in the true light of it as God intended it should be; which was impossible for any one to discern till it was fulfilled; and if you wish to understand the truth, here it is—the character in whom the Lord is now come, and where Jesus is. All the above names are his. He is first Capernaum, which signifies the field of repentance—called a field, because in him grows the word of God—the Tree of Life. Second, Zabulon—a dwelling, dwelling-place, or abiding. Third, Nephthalim—my wrestling companion or my likeness. See also Deuteronomy, chap. 33, v. 23—where the prophecy of it stands: "And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south." See also Genesis, chap. 49, v. 21—"Naphtali is a hind let loose: he giveth goodly words;" that is, he giveth the true meaning of the Scriptures; and sheweth that God is faithful to fulfil his word; for he hath endured that very affliction mentioned in the first verse of the 9th chapter of Isaiah, which saith, "Nevertheless, the dimness shall not be such as was in her vexation; when at the first, he lightly afflicted the land of Zabulon and the land of Naphtali, and afterwards did more grievously afflict, by the way of the sea, beyond Jordan, in Galilee of the Nations." Galilee signifies turning, rolling, or a wheel. The wheel of providence has been turning round in a mysterious way, till now it has brought the truth to light: therefore is the second verse fulfilled, which saith, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death upon them hath the light shined." See verses 5, 6, 7—"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a Son is given: and the Government shall be upon his shoulders; and his name shall be called WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, the PRINCE of PEACE. Of the increase of his Government and Peace there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it WITH JUDGMENT and WITH JUSTICE from henceforth, even for ever: the ZEAL of the LORD of HOSTS WILL PERFORM THIS." This is the Child that is born now in Zion, as it is written—Psalm 87, v. 3—"glorious things are spoken of thee, O City of God: Selah. I will make mention of Rahab and Babylon to them that know me. Behold Philistia and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, this and that man was born in her; AND THE HIGHEST HIMSELF WILL ESTABLISH HER."

Here we have clearly shewed that Matthew did not know the truth of the Scriptures, neither did any. And you see that Jesus charged his disciples not to tell any one that he was Jesus the Christ; and though he did not explain to them why he gave that charge, he knew his wisdom lay behind, to come in the end, and by manifesting himself in a way and manner that man could never think of, to prove all men dead to the knowledge of his ways, and so cure all of their boasting of wisdom, that no flesh should glory in his presence. "And now behold he is gone before you into Galilee: there shall you see him, as he

said unto you." You will find him in Zion, risen from the dead: "Behold my hands and my feet, and handle me, and see that it is I myself, for a Spirit hath not flesh and bone as ye see me have."

As we have asserted that the Lord did not take upon him human nature formerly, but only the form, we shall now proceed to prove it from the Scriptures, though, in the sequel of this little book, it is already proved, if you will see; but for the sake of those who are really in search of the truth, and who would not sin against the light if they knew it, we will come a little closer, for we know how slow of heart men are to see, and to believe the Scriptures as they really are, because of the prejudice of education; but God will make all things new, and every vestage of your former knowledge (the way you have understood the Scriptures hitherto), must be put away: "He that has no sword let him sell his coat and buy one; for if any Man be in Christ, he is a new Creation; old things are passed away, and behold all things are become new."

First—the conception of Jesus was not according to human nature, for Mary his mother, knew not a Man, but the conception was by the Holy Ghost, as saith the word, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; and that holy thing that shall be born of thee shall be called the Son of God." We ask, what was there of human nature, or of human properties or order in this conception, seeing that he was not conceived or begotten in the ordinary way of generation, but altogether a work of divine power, without any mixture of humanity? Nor was he the Seed of the Woman, as men have said, for he did not partake of her nature—only passed through her—created in her—not of her substance, but altogether an holy thing according to the word by the Angel, and not human nature by any means: had not God power to perform such a miraculous conception, and to bring it forth into visibility in the appearance of a Man? but it may be answered, he eat and drank? yes, and so did those who came to Abraham: see Genesis, chap. 18—"And the Lord appeared unto Abraham in the plains of Mamre; and he sat in the tent door in the heat of the day." See v. 7, "And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it to a young man, and he hasted to dress it; and he took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree and they did eat." Now, you will allow that these were supernatural visitants, and yet they eat and drank; so that Jesus, eating and drinking like another man, is no proof of his being a human person or being in human nature, for if he had been human nature he must have had the sinful properties, and these he never had, nor was he of Man, but of God, a being formed into that appearance, and having no sin, he could not die unto sin; it could not be he that died unto sin, although the Apostle Paul, in his Epistle to the Romans, chap. 7, v. 9, 10, writes as though it were so—as though it was Jesus that died unto sin; but the secret was hid from the Apostles, as we have before said, "And he charged his disciples not to tell any man that he was Jesus the Christ;" read the passage above alluded to—"Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him: for in that he died, he died unto sin once,

but in that he liveth, he liveth unto God." Now we ask, how could this apply to Jesus, who was not sinful nature? how could he die unto sin, for he never lived in sin, he never was a Sinner—for your own idea of a person dying unto sin is this, viz.—that he, by the power of God, leaves off to commit sin or to be under its dominion, and he becomes righteous—he becomes a Servant of God, made free from sin. Now this is your own idea of dying unto sin, and when persons die thus unto sin, you say they live unto God, they are converted, they are changed, they are another person. Well, here the Apostle plainly says that Christ died unto sin, and now that sin, which he calls death, has no more dominion over him. This plainly implies that sin had once dominion over him (the character meant by the Spirit), but now that he liveth, he liveth unto God. What! did not Jesus live unto God before he died by crucifixion? If you allow this, you would destroy your own creed respecting him, viz. of his being the Son of God. Then we ask, how could the Apostle's words apply to him as above—he died unto sin once, but in that he liveth, he liveth unto God: they could not apply to him as he then came? no, he had no sin to die unto; but they apply to him as he is now come—clothed with flesh Incarnate, which was not the case when he came forth of Mary, for the word declared IT WAS A HOLY THING, and not flesh and blood, for "flesh and blood cannot enter the Kingdom of Heaven," because flesh and blood could not be holy; but Jesus was a holy thing, distinct from flesh and blood, made, formed, and brought forth by the divine power alone of God, wholly and entire, without any thing of human nature, only the form, which form had many times before appeared, only that it then appeared in the way of a birth, coming through a woman, and this is how all have been deceived in the character: and you did not know that Paul spoke the wisdom of God in a mystery, though he told you he did; and you thought he knew all about the matter, when he told you himself that he knew but in part, and he (of himself) has been giving wrong judgment about Christ, and you have been setting forth Paul as immaculate; and if Paul spoke the wisdom of God in a mystery, why then it is clear that his words are not to be understood, as that he understood what he said, but the mystery was to be explained in a future time.

The Spirit by which Paul spoke was right, but Paul's judgment thereon was wrong, like the judgment of all; and we defy all the men on earth to prove that Jesus—he that came among the Jews, through Mary—died unto sin; or that he suffered that terror, amazement, sorrow, and agony, as it is thought he did, in the garden of Gethsemane. No; it was impossible that any thing could terrify or affright him or take him by surprise, so as to cause him to sweat as it were great drops of blood falling to the ground, who was the offspring of God, and knew all things before they took place; but in him was represented the sufferings that Zion should endure in the end. This is the suffering of Christ the anointed; this is the character who endures the death unto sin; and this is what the Spirit meant by Paul, which was clearly prophesied of by Isaiah, chap. 51, ver. 17, "Awake, awake, stand up, O Jerusalem, which hast drunk at the Lord's hand the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out."

This is the cup that was drunk in Gethsemene, which bitter cup it was impossible to shun (Gethsemene signifies the fruitful valley), for Jesus said "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." What! had he a will contrary to God? Oh, no; the subject was never understood; all was a representation at that time, not reality: a representation of what Christ should suffer when he came in the flesh, as he is now in Zion; and as it is written, Luke 17, 24, 25, "For as the lightning that lightneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in his day (N. B. the end); but first must he suffer many things, and be rejected of this generation." Yes, for just as ignorant as the Jews were at that time, in that they knew not Jesus who he was, so are the people of these days just as ignorant of the way the Lord is now come, and they crucify him afresh, and put him to an open shame. This the evil Spirit has now done, as it is written, Rev. chap. 11, ver. 18, "And their dead bodies shall be in the street of the great city," which spiritually is called Sodom and Egypt, where also our Lord was crucified. Now here is a crucifixion mentioned which no man can understand how it took place, until first you know what this great city is, which is spiritually called Sodom and Egypt; and it was in this crucifixion that Jesus cried out "My God, my God, why hast thou forsaken me."

It is a mistake to say that Jesus could be forsaken of his father, that was impossible? But he spoke when on the cross the language of him in whom he should come in the end; of whom you read in the prophecy of Isaiah, chap. 54, "Sing, O Barren, thou that didst not bear: break forth into singing thou that didst not travel with child;" &c. then see the 6th ver. 7th, 8th, and following, and consider them deeply, and you will come to a right understanding of the matter: "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God; for a small moment I HAVE FORSAKEN THEE, but with great mercies will I gather thee. IN A LITTLE WRATH I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer. O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires." Now here was the afflicted and forsaken character that offered up himself a sacrifice, first for his own sins, and for the sins of the people, according to Paul, in the Epistle to the Hebrews, chap. 7, ver. 26, 27, 28, "For such an High Priest became us, who is holy, harmless, and undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's." N.B. what follows—FOR THIS HE DID ONCE, WHEN HE OFFERED UP HIMSELF. Take notice: the High Priests, under the Levitical law, offered up sacrifices, first for their own sins, and then for the sins of the people.

And those High Priests, it must be allowed, were types of the Great High Priest. And what is a type? Is it not an emblem? and is not an emblem an illusive picture—a likeness of that which was to come? Then the High Priest which they did represent must be one

as Paul saith, "Who once for all (i. e. to fulfil all) offers up himself, first for his own sins, and for the sins of the people;" that is, he gives up himself, that all that may be called self, may die the death of the cross; that the sinful soul maybe put to death by the sword of divine vengeance; as it is written, "The soul that sinneth it shall die." Again, "When thou shalt make his soul an offering for sin;" again, "He poured out his soul unto death, and was numbered with the transgressors;" again, "Who in the days of his flesh offered up strong cries and tears unto him that was able to save him from death, and was heard, in that he feared." Query, was Jesus saved from death in answer to any prayer of his? Was he heard, and did he escape the death? did he not die on the cross? How then can the words apply to him, that he prayed to be saved from death, and his prayer was heard, and he was saved in consequence. Oh, no, it was not so; but when he came in the flesh, in the body prepared, that is in Zion, he Zion, offered up strong cries and tears unto God, when he found the hand of God upon him for his own sins and for the sins of the people; for so extreme were the sufferings, such was his sore amazement, terror and dismay, that he feared he should die everlastingly and eternally; and he offered up strong cries and tears unto him that was able to save him from death, and to bring him up out of the horrible pit, and was heard, because he feared, i. e. he was willing to obey; and he trembled with that trembling, quaking, and fear, that was sufficient to sink the whole world into eternal gloom, in which is fulfilled these words, "The pillars of heaven tremble, and are astonished at his reproof. The sorrows of death compassed me, the pains of hell gat hold upon me. I found trouble and sorrow; then called I upon the name of the Lord, O Lord, I beseech thee deliver my soul."

These are the sufferings of Christ, of which all the prophets spoke when they prophesied before-hand the sufferings of Christ, and of the glory that should follow; and now the glory promised shall follow, to all that believe in him that raised him up from the dead, who was delivered for their offences, and is raised again for their justification. So here it is evident and clear, that neither the Prophets nor the Apostles knew the Mystery of Christ, and the Apostles spoke of things that were not, as though they were; and now it is made plain, and whoso denieth that Jesus Christ is come in the flesh is Anti-Christ. Now we told you at the first that you knew not who Christ is, nor what he is, and the whole world are wrong in all their thoughts on the subject, which is here proved beyond all contradiction. The Heathen may rage, and the people imagine a vain thing; the Kings of the Earth set themselves, and the Rulers take council together against the Lord and against his anointed; yet his King is set upon his Holy Hill of Zion; and now the decree is gone forth, viz. "Thou art my Son, this day have I begotten thee."

Mr. Collins asks in page 5, can that passage in Luke 2, 26, where the Holy Ghost assures Simeon that he should not see death before he had seen the Lord's Christ, mean any other than the Saviour who was brought into the Temple, where the good man (as he deceitfully styles him) saw him and said, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," &c. We told Mr.

C. that his eyes must be anointed with fresh eye-salve if he will see the internal sense of the word of God; for this circumstance was like all the rest, a shadow of the end; though we know that Mr. C. being not spiritual, but a natural man, he cannot, yea, will not, discern the things of the Spirit, because he loves darkness rather than light, because his deeds are evil; he would rather have the honour of being called a Preacher than submit to the wisdom of God and acknowledge himself blind. Ah, look within thyself, and blush to find thy heart's inglorious aim; thy preaching spirit shall come down, and thou shalt lick the dust, for he is here in Zion that knows thee who thou art. Thou hypocrite; thou callest Simeon a good man, when I said none was good, but God. How dost thou contradict my word? Art thou wiser than God? Simeon is here, that e'er he tasted of the bitter cup of death's envenomed dart. The holy child did see, and had him in his arms, Simeon himself, the Temple too, the Altar, the Mother, and the Man; Simeon the Servant of the Lord, who leaves the evil world of sin, and into peace departs according to the word. (N.B. The name Simeon signifies him that hears and obeys). O fools, and slow of heart for to believe, when things so plain before thy eyes are made, why fear where no fear is, and doubt when now the Prophet's words are all fulfilled? (Emmaus signifies fearing council, or abject people). "Wilt thou still unto Emmaus go? O, read and see that Jesus now draws near, but in disguise, and him you do not know; has he not opened unto you the Scriptures here, from Psalms and Moses, and the Prophets all, and shewed you how that Christ must die, and to his glory come? O, come, and with him now to meat sit down, and let him break to you the bread of life, the holy word unseal, and then you him will know, and see that this same whom you do crucify, both Lord and Christ is made.

Mr. Collins, in page 6 says, Daniel thus prophesies of him in chap. 9, ver. 26, "And after threescore and two weeks shall Messiah (which in the Hebrew, he adds, is the same with Christ) be cut off, but not for himself;" and dare you, Sirs, he says, notwithstanding so plain and important a prophecy, so strikingly fulfilled in the death of Jesus at the time spoken of, say he was not the Christ? Now we ask Mr. C. was it no more than threescore and two weeks from the time that Daniel prophesied to the time that Jesus was crucified? or when does he take his date from? For before he can prove the one, he cannot prove the other. Let him tell us when the threescore and two weeks began, and then it will be seen how far he is correct. This we hope he will attend to in his next publication; and we will answer him again.

Now, the Messiah he does not know, for it signifies the strength, confidence, and sure trust of the Lord the anointed; and a man anointed with this power has the Messiah in him; and this is it which breaks the yoke of Satan, as it is written—"And the yoke shall be destroyed, because of the anointing;" so that the Messiah is the living word revealed in Man. This is the Tabernacle of David mentioned in Amos, "In that day I will raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos, chap. 9, v. 11.

Now here is the fall and rising again of the Messiah, if Mr. Collins has eyes to see; and if he will be willing to have his eyes opened, he will then be able to say with much more confidence than Andrew did in that day, "We have found him of whom Moses in the Law and the Prophets did write," &c.; and we have before proved that they were mistaken in their judgment: it was only true in the way we have already mentioned; they saw in part, and they understood but in part; but now the perfect knowledge of the subject is come, let that which was in part pass away, as Paul said it would in due time, and so it will with every sincere heart who only desires to see the Son, that they might believe on him, and be saved from deceit and violence, as saith Psalm 72. Next, Mr. Collins brings a passage from the Acts to prove his doctrine—Acts 4, 27 (the words of Peter), "For of a truth against thy holy Child Jesus, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together:" but here we shall have to prove the Apostle wrong in his judgment, for he quotes a part of the second Psalm, applying it to that time to which it did not belong if you will read the Psalm through, but it belongs to this present time. Pilate signifies being armed with darts; and how many are there now armed with darts—fiery darts—shooting at the Lord, and at his Anointed, that brings forth the Spirit of Truth, the holy Child Jesus—the way, the truth, and the life; but they shall find that the Lord's Anointed is fenced with iron, the whole armour of God, whereby he shall be able to quench all the fiery darts of the wicked: "The Sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with the hand—with human wisdom; but the Man that shall touch them must be fenced or filled (as the Hebrew word is), with iron, and the staff of a spear," and they shall be utterly burnt with fire in the place," 2d Book of Samuel, 23d chap. ver. 6 and 7. See the 8th and 9th verses of the 2d Psalm, and ask when was it fulfilled? "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

Ask, was the heathen given to Jesus at that time, or the uttermost parts of the earth for his possession, or in what time since that period was it done? or from what have you been redeemed? Is the professing a belief in Jesus all that you know of his redeeming power, or will your faith save you? which in reality is no faith, for a mere belief is not salvation; God must be dwelling in you, abiding in you, walking in you, and your sins taken away. This is the redemption that God has promised, which you cannot gainsay—and have you had it, or do you know who has? The Apostles had it not, nor any since their day; how then is the Psalm fulfilled? No, deceive not yourself with your empty profession any longer, for all have walked in a vain shew, and have inherited but lies and vanity. When was the power of evil broken to pieces with the rod of iron, and Christ reigning in glorious triumph in every heart? or when was that promise fulfilled, "Thy sun shall no more go down, neither shall thy moon withdraw itself; but the Lord shall be thine everlasting light, and thy God thy glory, and the days of thy mourning shall be ended."

Then, seeing these things have not taken place, it is clear that the Apostle Peter was premature in his application of the words of the Psalm; they did not belong to that time, although there was a shadow of fulfilment, and what took place at that time related to the kingdom of God, and was in the wheel of providence, going round to bring the complete fulfilment in the end, when Christ should be fully born; for though the Spirit of Christ was in the Prophets all along, and though the human form appeared at that time, called Jesus, yet his appearance, and all that he did, was only to represent the manner of his coming in the end, when that should be fulfilled written in Rev. chap. 12, "A wonder in heaven: a woman bringing forth a Son that was to rule all nations with a rod of iron, and her Son being caught up unto God and to his throne;" which was a prophecy of the end, a prophecy of what was to come, and not a history of any thing past, as the lying Spirit of Belial has endeavoured to set it forth. This is the Son that with the rod of iron, which is the word of God, the word of faith, in whom the Psalm was to be fulfilled—"Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a Potter's vessel;" and the same is mentioned in Rev. 2, 26, 27, 28.

Here is the promise made to the first Overcomer—one particular Character—"He that overcometh, and keepeth my works unto the end (unto the end of sin) to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a Potter shall they be broken to shivers, even as I received of my father: and I will give him the morning star."

We are well aware that both Herod and Pontius Pilate, in all the self-sent shepherds, will now take council together against this Son; but in vain is their rage, for God has set his King upon HIS HOLY HILL OF ZION;" "He that dasheth in pieces is come up, and the destroyer of the Gentiles is on his way." The people of these days have deified the Apostles, and do not consider that they were men liable to err in their judgment or calculations; but it is evident that Peter was wrong here in applying the Psalm to what took place at that period, he not knowing how it was to be fulfilled in the end and in this error all have gone on thinking all was finished. The Apostle was so far mistaken, even after the day of Pentecost, as to suppose that the Gospel was not to be preached only to the Jews. Here was a grand proof of his ignorance of the word of God, and it is no wonder that so many have become deists, &c. seeing that there was no fulfilment of the Scriptures, as the professed Christians have said.

Our opponent next directs us to Acts 10, 38, where he says Peter, in the house of Cornelius, makes use of this pointed language, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the Devil." Here Mr. Collins, like all his brethren, takes the words of the Apostle without judging for himself; it would be well for him indeed, if he would obey the command of God that was given through the Apostles, viz. "Prove all things, and hold fast that which is good, and judge nothing before the time;" for if the judgment of Peter was wrong, who had so great a share of the Spirit of God, how must his (Mr. Collins's) judgment be, who has none of it? If Mr. C. would

obey that command, it would be far more acceptable to God than his thinking to be a preacher, in which he makes himself an abomination, because he knows not what he says, nor whereof he affirms.

Now we know that Jesus went about doing good, but that he healed all that were oppressed with the Devil we deny; for had he done this, there would not have been so many Crafty Priests as there now are, imposing themselves on their fellow-men as Ministers, when they have no proof that God has called them to any such work, only they are made fat thereby; neither would there be so many self-conceited enthusiasts, who imagine that because they can make long prayers, and make eloquent speeches with well turned periods and fine finished sentences, that they have a claim to the "Reverend," who, by good words and fair speeches, deceive the simple; neither would there be so many of another description, who are far more disgusting than the two former, to any mind possessing sensibility—we mean those who imagine that because now they keep the Sabbath and put on a suit of black, and put on a very devout appearance, and carry themselves mournfully, disfiguring their faces that they may appear unto men to fast, and get a set of cant and hypocritical phrases, that now they have arrived to a great pitch of sanctity, and they must be called to the work of the Ministry, forsooth; and then they run about preaching, and this mania has become so prevalent in these latter times, that they have truly fulfilled the prophecy of the Apostle Paul, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears." Neither would there be so much oppression and violence of every kind as there is, if all had been healed of the oppression of the Devil; that evil power would have been driven from the earth, and it would not have been said many years after by the same Apostle, "That the Devil was going about as a roaring lion seeking whom he may devour."

The Devils that Jesus cast out at that time, was to shew that in the end he would cast out the Devil—the false spirit of Belial—that is the root of all evil, and deliver men who are weary and oppressed with sin and evil of all kind, from their hard servitude, and set at liberty them that are bruised; and to begin this work he promised to anoint one in a particular manner, with the Spirit of Wisdom and understanding, to go before the people, that God may use him as an instrument in his hand, to lead all that will be led out of the House of Bondage into the Promised Land; that as Joshua was to the Israelites (the typical people), so this one (of whom Joshua was the type) should be enlightened with the true light of the word of God; that as he led them over Jordan into the temporal and typical land of rest, so this Joshua or Jesus—for it is one—should be anointed with the Spirit of Judgment (Jordan means descent or River of Judgment); that by him, as an instrument, all might be enlightened or have judgment also; and none can go over into the spiritual and heavenly rest until they cross this River of Judgment; and if you refuse to go over with Joshua, your carcase must fall in the wilderness of sin. And whether you believe or disbelieve, Jesus now travels Britain through, yet who the stranger knows; "He is now going about doing good, and healing all that are oppressed with the doctrines of Devils; yet not he, but God

is with him : this is Jesus of Nazareth." [N. B. The word Nazareth signifies first, Kept—2d, Flower—3d, it signifies Branch ; it also means Crowned, Separated, Sanctified.]

Now Jesus was not born at Nazareth, and therefore it could not with truth be said that he was of that place ; but there is a mystery in it, which no man by mere human learning could find out, and which we are aware the carnal mind will not allow. But wisdom is justified of all her children, and they will bow to the wisdom and ways of God, whose judgments are unsearchable, and his ways past finding out ; and God's wisdom is the cross upon which human wisdom or man's thoughts must expire, for God's thoughts are not as man's, nor his ways as man's ways, but diametrically opposite ; therefore Jesus said, " Whosoever will not deny himself, and take up his cross daily and follow me, cannot be my disciple : he that loveth his life shall lose it," i. e. he that loveth his own wisdom, and with it opposes God's wisdom, in the way he fulfils his word, they shall lose (or shall not obtain) true wisdom, which is eternal life ; but he that hateth his life in this world, the same shall keep it unto life eternal ; that is, he that hateth his own vain thoughts, and lets go his former knowledge, his vain conversation received by tradition from his fathers, and submits himself to the wisdom of God, that crosses all his understanding and thoughts that he had upon the word of God formerly, the same shall have the wisdom and power of God for his eternal inheritance and portion, for he becomes a little child, i. e. having all to learn ; and Jesus said, " that if a man did not receive the kingdom of heaven as a little child, he should in no wise enter therein ;" for all men must now unlearn all that they have learnt, and suffer their foreskin to be cut off, and this is the true meaning of Circumcision ; it is, to have your fore-knowledge or your former way of thinking, cut off or destroyed by the word of God ; and no man can enter into the Millennial church, or the great Sabbath rest, where all the blessings promised by God and recorded in the Scriptures are to be enjoyed, but those that submit to God's wisdom.

In all former time men have been permitted to do every man what was right in his own eyes ; but now in this latter day they must be taught of God, and no more teach every man his brother, saying know the Lord ; and the greatest sin that a man can commit against God, is to oppose God's wisdom in the establishing of his kingdom of righteousness and peace ; but this sin is counted by the Scribes and Pharisees the least of all sin, therefore they set their mouth against the heavens, and their tongue walketh through the earth ; they will be plucking the mote out of the eyes of others, while this great beam is in their own ; they readily pass sentence of damnation upon a poor being who, by the prevalence of habit, might have fallen into any thing immoral ; but however evil the sins or failings incident to poor human nature, they are guilty of far greater (in the sight of God), who take great notice of such things, counting them such great offences (while they despise judgment, mercy, and faith), and refuse to practise it, which are the weightier matters of the law ; and Publicans and harlots will enter the kingdom of heaven before such whited sepulchres, with all their outward shew of sanctity. Let the inside

first be cleansed, i. e. let the understanding be enlightened into the truth of the word of God; let the blood of Christ, which is the wisdom and spirit of God, wash the inwards, that the sure foundation for true goodness may be laid, and then upon that foundation build your house, and it shall never fall, but shall be built up gloriously. But to return to our subject: Nazareth was a place where the Jews, when their nation was in its prosperity, used to send all the vagabond people to, who were disorderly or of ill fame, and therefore it was proverbial, "Can any good thing come out of Nazareth." They thought that if Jesus was a good man, he never would have such a stigma upon his character as to go to live at Nazareth, such a vile place, from which no good could possibly be expected, it being inhabited almost entirely by people of the above description. Well, now here is God's wisdom upon this, and we know it is a cross to human understanding, but happy for those that take it upon them. This city, Nazareth, was a type of the character in whom Jesus is now come, whose heart was the habitation of all that was evil; and this is a wonder to Mr. Collins how Jesus could choose one of the base things of the world to come in. O, thou hypocrite! dost thou think that God chooseth what thou calls good? He is the judge of who is fit for his work, and what you think to be right, God thinks to be wrong, and what you think to be wrong, God thinks to be right.

And now Jesus of Nazareth is anointed with the Holy Ghost, and is going about doing good; he is shewing the fallacy of your vain pretensions to be a preacher, and the vain and hypocritical pretensions of all such, and he is disseminating the true light which will bring good to all, for it will be a good thing for all men to be by means of the truth delivered from the trammels of priestcraft, and to be saved from their delusive doctrines which have bound them in fetters so long; and this matter is brought about by the decree of the Watchers, and by the demand of the Holy ones, to the intent that the living may lay it to heart, and may know that the Most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will; and (N. B.) SETTETH OVER IT THE BASEST OF MEN. Daniel, chap. 4, v. 17.

How derogatory, says the pious Mr. Collins, to the honour and purity of God, to suppose that he who came in such a state of purity and holiness in his humiliation, as the Priest of his people, could come in a body polluted by sin, as the King of his People. Here is a man professing to be a teacher of others, and knoweth not what the Scripture saith; doth it not say "God chooseth the base things of the world, and things that are despised;" yea, and things that are not, doth God choose; and for what purpose, even to bring to nought things that are, that no flesh should glory in his presence.

No doubt Mr. Collins could pick out a better person out of his society (as he thinks) to be the Servant of God, or some Reverend Divine or pious Preacher who was not polluted by sin. O, vain and foolish being, God does as it pleases him; and where are the good, seeing that all are evil? But hath not the Potter power over the clay of the same lump, who was once a vessel of dishonour, to make the same a vessel unto honour? and who art thou that finds fault with God's choice? "But I tell you of a truth, there were many widows in the days of

Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was the Prophet sent, save unto Sarepta, a city of Zidon, unto a Woman that was a widow: and many lepers were in Israel in the days of Eliseus the prophet, and none of them was cleansed, but Naaman the Syrian."—Luke, chap. 4, v. 25, 26, 27.

Next, in page 10, Mr. Collins denies that Jesus called Peter the Devil; and he says, surely you do not mean to display such a lack of knowledge as to say that Satan always means the Devil. Then he proceeds to explain it:—The word Satan, or Shan, or Sathanus, he says, is a Hebrew word? Well, we thank him for the information; and he says then, that it signifies an adversary. Alas! how foolish the poor man is! Is not this adversary the Devil? See 1st of Peter, 5, 8, "Be sober, be vigilant; because your adversary, THE DEVIL, as a roaring lion, goeth about seeking whom he may devour." Mr. C. had forgot this, and every one must see how childish is his argument, but he must make the best shift he could, as he was so put to it; and therefore we contend still that Jesus did call Peter the Devil, as it is here proved that Satan and the Devil is one, the adversary of God and Man, that now stands in Mr. C. and all of his mind, to oppose the reign of Christ, and still keep up their trade of sect-making and Babylonish confusion of opinions, which he calls the Temple of God, and quotes the following passage of Scripture, applying it to the great Whore, (of which he is himself a member), "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?"

Is God, we ask, the author of confusion? No! he doth not dwell in a Temple of Thieves and Robbers, that steal away the truth of his word, and make merchandize of men's souls. Let the buyers and sellers be cast out of you, and then you may become his Temple; but he will not dwell in you till you are willing to give up the Murderer. Do you not choose Barrabbas for your King, who is a robber and a mover of sedition, and a cause of strife and vain jangling among you, him you choose instead of Jesus? All the sects say they are serving one God, and yet they are at variance one with another. God is one, and in the latter day his promise is, that there shall be one Lord (not many), and his name one; one people, having all one pure language, being perfectly joined together in the same mind, and in the same judgment; but "how can there be peace so long as the whoredoms of thy Mother Jezebel, and her witchcrafts, are so many." This is the Scripture that is applicable to you, and not the former one; you are taking away the property of another; remember what is written, "I the Lord, love judgment, I hate robbery for burnt-offerings; and "cursed is he that removeth his neighbour's land-mark;" and this the author of all evil does in all who give false interpretations of God's word.

In page 11 Mr. C. says, this hidden manner of interpretation is infinitely disadvantageous to those who would wish thus to explain them, for it greatly dishonours the Spirit of God, as though he could not, or would not, reveal his Mind clearly; to which we answer, talk no more so exceedingly proud; let not arrogancy proceed out of your mouth; who art thou that replieth against God? Doth not Paul plainly say,

Colossians 1, 26, that the mystery of Christ, the Hope of Glory revealed in man, was hid from ages? and will you ask him why he hid it so long? Do you imagine, O vain and foolish being, that you could have managed it better? "I thank thee O father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even unto us by thy Spirit, that the deep things of God, too deep for the ken of mortal Man, may now for the everlasting happiness of the meek, be made known unto them."

Now to him that is of power to establish you, according to my Gospel and the preaching of Jesus Christ; ACCORDING TO THE REVELATION OF THE MYSTERY, WHICH WAS KEPT SECRET SINCE THE WORLD BEGAN, but now is made manifest; and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all nations for the obedience of faith. TO GOD ONLY WISE BE GLORY, THROUGH JESUS CHRIST FOR EVER—Amen.

"FROM THE CITY OF ZION, THE LORD IS HERE."

JUNE THE 16TH, YEAR THE 5TH.

FINIS